The
CHRISTIAN CENTURY
A Journal of Religion

The Aurora Killing

A Study in Newspaper Practice

By Paul Hutchinson

The He-Man Club

By Arthur B. Rhinow

The Call for Priests

An Editorial

Elijah in a Dress Suit

By F. C. Hoggarth

Fifteen Cents a Copy — May 15, 1929 — Four Dollars a Year

The CHRISTIAN CENTURY

May 15, 1929

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT — REINHOLD NIEBUHR
LYNN HAROLD HOUGH — JOSEPH FORT NEWTON
ALVA W. TAYLOR — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

JOHN RAY EWERS — EDWARD SHILLITO
ERNEST THOMAS — ERNEST W. MANDEVILLE
CHARLES T. HOLMAN — GEORGE B. WINTON
EDGAR DEWITT JONES — JOSEPH MYERS
E. TALLMADGE ROOT — EDWARD LAIRD MILLS
A. A. HEIST — WILLIAM S. ABERNETHY
FRANCIS P. MILLER — WILLIAM P. LEMON
JOSEPH MARTIN DAWSON — P. O. PHILIP
HUGH J. WILLIAMS — T. T. BRUMBAUGH
JOHN R. SCOTFORD — JAMES A. GEISSINGER

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

$4.00 a year (ministers, $3.00). Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 635
- The Call for Priests 638

Safed the Sage: People and Other Things 639

Verse
- To a Prince of the Church, by Kenneth W. Porter. 640
- Friendliness, by Thomas Curtis Clark 640

Contributed Articles
- The Aurora Killing, by Paul Hutchinson 641
- A Novelist's Approach to God, by Frank Fitt 647
- The He-Man Club, by Arthur B. Rhinow 649
- Elijah in a Dress Suit, by F. C. Hoggarth 650

Books 651

Correspondence 652

News of the Christian World
- British Table Talk 653
- Special Correspondence from California 654
- Special Correspondence from Chicago 656
- Special Correspondence from Cleveland 659
- Special Correspondence from New England 660

Next Week

The Christian Century will present

Who Wants a New Testament Church?

an article by the Professor of Practical Theology in the Divinity School of the University of Chicago

CHARLES T. HOLMAN

The Problem of the Press

Bruce Barton startled most of us—as he probably intended to—when he announced, a couple of years ago, that he had quit reading newspapers. Mr. Barton is a busy man. He is at the head of a major league advertising agency; he writes for magazines and newspaper syndicates; and at that time he was putting in a good many hours taking breakfast at the white house. He could not afford, so he said, to squander time on the daily press. He found that he could learn all he needed to know concerning passing events, as soon as he needed to know it, and with more assurance of its probable truth, from the weeklies.

*Naturally, the dailies did not take to Mr. Bar*ton's notion, although, like good sports, a large number of them go on printing his syndicated articles. But there are a lot of us who do not pretend to be as busy as Mr. Barton, yet who find ourselves increasingly uneasy about the influence of the daily press. Even Mr. Hoover seems to be among our number. On what other basis can you explain that speech which he made to the Associated Press?

The lessening of public confidence seems to be present in all parts of the country and among all sorts of people. The labor people, I have reason to know, have long made it one of the major points in their gospel that the workingman cannot believe what he sees about industrial issues in the daily press. They even try to maintain an independent press service of their own to compete with such organizations as the Associated Press, the United Press, and the like, in supplying news to labor papers.

*But here I pick up the writing of such a con*servative financial commentator as B. C. Forbes, and find him indulging in an "Open Letter to Directors Found Financing Newspapers." And what he tells the gentlemen who are responsible for the policies of the International Paper & Power company about their adventures in buying into a dozen prominent American dailies sounds much like the things that the soap-boxers have been saying for years.

And now this issue of The Christian Century presents its study of the Aurora case. I haven't space to comment on this article; it carries its own conviction. But the thing that lies behind such a study is the question that finds expression only in its last two sentences. I wonder whether such questions, raised in this case by the practices of Chicago newspapers, are raised in the minds of newspaper readers in other parts of the country by the practices of their newspapers when dealing with an event that has some connection with prohibition?

*And of course the final question is, If the news*papers manage to keep on destroying confidence in their integrity in an increasing number of respects, how long will they continue to be what Mr. William Allen White says they now are, "Good 8 per cent investments"?

THE FIRST READER.

Contributors to This Issue

FRANK FITT, minister Presbyterian church, Highland Park, Ill.

ARTHUR B. RHINOW, minister Ridgewood Heights Presbyterian church, Brooklyn, N. Y.

F. C. HOGGARTH, Bradford, England.

The managing editor of The Christian Century.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI CHICAGO, MAY 15, 1929 NUMBER 20

EDITORIAL

ADJOURNMENT of the disarmament conference at Geneva without any action of significance being taken will surprise no one familiar with the ways of the preparatory commission on disarmament and aware of the peculiar circumstances under which its latest meeting was held. The commission has accustomed itself to a method of procedure calculated to make action as difficult as possible. The disarmament problem has been discussed so long, and has been subjected to such refinements of analysis, that the burly facts of armies and navies have been almost lost sight of. The hope that the candid and sensible proposal made by Mr. Hugh Gibson on behalf of the United States would call the conference back to reality was cherished only for a moment. His clear call for reduction, instead of limitation, of armaments received a favorable response in all countries, but his formula "requires study," and so the conference has adjourned, to be reconvened, it is said, perhaps in August, just before the annual meeting of the assembly of the league of nations in September.

Disarmament Awaits More Favorable Season

Why the Conference Marked Time

OF COURSE the decisive reason, whatever other reasons exist, for the failure to take positive action is the fact that Great Britain is engaged in a general election, and its present government would be unwilling to assume responsibility for so vital a matter of policy when it may have only a few weeks of life before it. Second only to this is the unfinished business of the reparations conference. With the experts at the most delicate stage of their negotiations for a definitive settlement of the amount Germany must pay, it was perhaps psychologically impossible for the commission to consider seriously a change in the status quo of armaments. But the Hoover program, presented by Mr. Gibson, for "a common sense agreement, based on the idea that we are going to be friends and settle our problems by peaceful means," will have to be faced soon by the governments. The results of the British election, whether the labor party takes over the next government or stops just short of a majority, are bound to facilitate decisive action.

To Turn Leisure Into Knowledge

FOLLOWING the lead of Mr. H. G. Wells's model schoolmaster, Sanderson of Oundle, the Hill school at Pottstown, Pennsylvania, announces that it is about to erect a $300,000 "hobby" building. Here will be collected all sorts of laboratory apparatus, tools, and other materials for work in physics, chemistry and the natural sciences. There will also be a library, with each bay devoted to a different science, and a portion of the building in which the student may draw, paint, model or do such other original work in the fine arts as he desires. Competent instructors will always be available, but the work done in this building will have no relation to grades or college preparation. The idea is, rather, to provide a place to which the boy may turn in his leisure time, where, in the company of his friends, he may develop aptitudes which will tend later to enrich the content and outlook of his life. As the use of leisure becomes increasingly a problem, a development such as this in secondary education deserves notice. What the Hill school is doing on a lavish scale other schools, with smaller financial resources, might well plan to do more modestly.

Mennonite Colonies Making Progress

ONE of the most romantic and least known portions of modern Christian history treats of the fortunes of the church founded at the time of the reformation by Menno Simon, in Holland. The Mennonites, because of their refusal to bear arms and their passive resistance to many other demands of the civil state, have passed through a long history of persecution. During the last century a considerable colony established themselves in western Canada, having been assured that they would not be molested

in their religious practices nor forced into army service. When the world war came along, however, the pressure on the Mennonites grew severe. They were not conscripted, but they were made to feel uncomfortable in refusing to fight or to support the state in waging war. Hence, after surveying the available spots for new colonies, a vast migration drew 1,743 Mennonites from Canada to a new home in South America. There, with the approval of all the governments concerned, new Mennonite communities were set up in the Gran Chaco. The region seemed remote enough and wild enough so that nobody would ever want to disturb the emigrants in their efforts to cultivate it. But hardly had the Mennonites arrived before Bolivia and Paraguay picked out this inaccessible territory as the scene for a border war. It is admitted that the Mennonites had a hard time during their first months of occupation. Now, however, the military disturbances are at an end; the towns of the newcomers are established; the whole community seems to be set up and functioning much as the Mennonites dreamed before leaving Canada that it would be. Prosperity they believe, is surely coming to their colony. This, at least, is the report of Amos Schwartzenstruber, of the Mennonite mission board of the United States and Canada, who has just returned from a visit of inspection to the new colony.

Does Princeton's Dean Want A Wet America?

THE speech which Dean Christian Gauss, of Princeton, made at Yale last week requires explanation. Dean Gauss spoke at the annual banquet of the Yale News, the daily paper conducted by Yale undergraduates. He spoke in praise of the present generation of college students; praise that is certainly merited. In the course of his speech, however, he took occasion to treat drinking conditions on American campuses, and to take a slap at Dr. Harry Emerson Fosdick for having claimed that student drinking is on the decline. As between the conclusions of Dean Gauss and of Dr. Fosdick there is no way of judging. Dean Gauss knows intimately the life on at least one campus; Dr. Fosdick lives on another campus and visits constantly among a large number of colleges. With regard to drinking in American colleges generally, Princeton's dean expressed himself as believing it to be on the increase. Then he explained this alleged phenomenon in these words: "You [students] have finished with that bugaboo of conventional respectability which is today hobbling hypocritical legislators who vote dry and live wet. This to you is nauseating. This gives me the courage to believe that the present disastrous and demoralizing conditions cannot last into the period when some of you are representing your constituents in congress." If the dean was merely expressing the hope that a time will come when what The Christian Century has called the "political dry" legislator shall disappear, we are glad to join with him in that hope. But if his somewhat obscure sentence is meant to convey the hope that the time will come when the students who are now drinking to show their contempt for "bugaboos of conventional respectability" will carry that same habit into congress, and there vote wet, then it is evident that the sentiments of the dean of Princeton are not the sentiments of most of the responsible educators of America.

Hope Revived for Reparations Agreement

AS we go to press the dispatches from Paris revive hope that the reparations question may indeed be at the point of a solution. Formal sessions of the body of experts have been discontinued for nearly three weeks, final adjournment having been deferred until a report could be drafted telling the several governments and the world what the conference has done and what it has not been able to do. The drafting of this report is a ticklish piece of business, in view of the failure of the conference to reach any substantial result, and it has kept the experts in Paris longer than was expected. But the American delegate, Mr. Owen D. Young, whom the conference made its chairman at the opening, has taken advantage of the continued presence of the negotiators and has, so we are informed, persuaded Dr. Schacht to recede from his ultimatum and consent to a new offer not quite midway between his ultimatum and the French offer. France and Belgium are considering it, with considerable promise that it will be accepted, albeit with wry faces. The various proposals for settlement are complicated enough, with their annual payments of so many millions for 37 years, and so many millions for 20 years, and so many for the final year, but they can best be compared in terms of present worth. Computing deferred payments on the basis of 5½ per cent interest, the allies asked $9,480,000,000 from Germany. Germany offered $6,240,000,000. Mr. Young has now shuffled the cards so as to get Dr. Schacht, apparently, to agree to the sum of $8,760,000,000. The allied debts to the United States have not figured formally in the experts' negotiations, but they have been in the back of everybody's head, as these debts total an amount nearly equal to the total bill which Germany will pay. A settlement with Germany is bound eventually to lead to a reconsideration of the allied debts to America, this country having now been maneuvered into the position of the ultimate beneficiary of Germany's payments.

From Afric's Sunny Fountains

IN VIEW of the receipt of the neat sum of about $87,000,000 by the pope from the Italian government in connection with the settlement of the question of temporal power, and the expressed determination to use this money in the promotion of foreign missions, it becomes more than ever interesting to

know what is the message that is to be carried to the far places. A French newspaper from Elisabethville, in the Belgian Congo, reports the speech of the apostolic prefect at a celebration staged by the Italian colony in honor of the soldiers who fell in the late war. It was, in the main, a reiteration of the old doctrine that the authority of Rome is the only bulwark which can save the world from an inundation of bolshevism and communism.

> For more than a century, since the French revolution, Rome has raised her voice to put the people on guard against the dangers of equalitarian and rationalistic liberalism. Pius VII, Gregory XII and Pius IX, in turn, in their celebrated encyclicals, have pointed warningly to the abyss into which the peoples are hurling themselves under the gospel of revolution contained in the declaration of the rights of man. . . . The principles of the French revolution are a poison; their application is suicide; the liberty to do anything is, in the words of Pius IX, a liberty of perdition; the four famous liberties—of worship, of teaching, of the press and of association—are, as Gregory XVI said, a delirium and a public danger. Universal suffrage is a universal lie. The temple of the goddess reason and of democratic liberalism is shaken by Italy to its foundations. We are in the presence of truth which reasserts her rights over error. [We see] the reconstitution of a true and effective authority without which life in society is not possible; the public recognition of the truth of the gospel and of Catholic dogma, the fundamental code of Christian civilization. . . . What glory awaits Italy on the day when she shall recognize her privilege! Five hundred millions shall venerate her as an elder sister, not envied but loved, because charged by God to crown the vicar of Christ with a crown of honor. What imperialism can equal that? An empire stable and universal, because established by God who is the center to which all creation converges.

This ought to be set to music and sung as an anthem at the coronation of the pope as he enters again upon his medieval sovereignty.

The Garland Fund Is Spent!

SO the Garland fund is at last all gone! Of course, that was Mr. Garland's idea in the first place—that the million dollars which this young radical had inherited, and had renounced because he believed he had no moral right to it, should be given away just as rapidly as possible. It was to be given to enterprises designed to point out the social and moral shortcomings of society as now constituted, and aiming at the correction of these shortcomings. In the pursuance of Mr. Garland's instructions the trustees of the fund were ready to give to almost any organization, movement, paper, research, committee or even individual that might be tagged as "liberal." But it looked for a time as though, no matter how hard they might try to give away money in order to change the present order, the money-manufacturing powers of the present order would baffle and defeat their efforts. For the major portion of Mr. Garland's spurned inheritance consisted of stock in a great New York bank. And although the trustees of the fund gave and gave and gave, the value of the stock remaining kept mounting and mounting so fast that it seemed as though the principal of the fund would never be exhausted. However, the press now informs us that the heroic efforts of the trustees have succeeded at last, and the fund is used up. Whether the present social order feels the effect of the assault that has thus been conducted against its foundations may be matter for debate. Even if the effect is now not noticeable, there may be later evidences to appear. Here and there, certain members of the press are trying to make out that there has been something sinister about this episode. Our business manager assures us, however, that the only sinister feature of the Garland fund's dispersal was the fact that we didn't get any of it.

Islam and Turkish Skepticism

A STIMULATING study of the religious situation in republican Turkey is contributed to the London Observer by M. Raymond Lacoste, a member of the staff of the Echo de Paris. M. Lacoste, after telling of wandering through many of the most famous mosques in Constantinople and other Turkish cities, never seeing more than "twenty or thirty old people" in each, goes on to speculate on the question: "Have the Turks lost their faith?" While refusing to answer categorically, he writes that "what is certain is that the Islamic religion has lost the official favor of Mustapha, and that the ghazi's friends are, for the most part . . . violently anti-clerical and materialistic." Mustapha Kemal is said to have concluded that "the doctrine of Islam was incompatible with reform." Therefore, "he has done everything possible to reduce its influence." Among the steps thus taken M. Lacoste mentions the abolition of the caliphate, the secularizing of education, the adoption of monogamy, of the Swiss civil code, of the Italian penal code, of the Gregorian calendar, and of the Latin alphabet. Today "each mosque possesses but one imam, nominated by the government, and receiving from Angora the text of the khotbas (sermons)." But while M. Lacoste thinks it "undeniable that religion has lost its prestige, especially among the young people," he does not wish western readers to draw unjustified inferences from his observation. "I do not think," he adds, "that the proportion of agnostics in Turkey is greater than in our Christian countries." In a period when much is being said about the retreat of Islam, this latter comparison will bear remembering. Is it true?

A Fuller Portion of a Fine And Familiar Spirit

AMERICAN and Canadian readers of religious periodicals published in Great Britain find their attention particularly arrested by the change that has come over the London Christian World, which has for many years had a fine reading public on this side of the water. To begin with, the "World" put on a

new dress, which it wears with just a touch of smartness not at all inconsistent with its inherent dignity. And then it added new writers and took in certain new fields of interest, besides brightening and strengthening the departments with which its readers had been long familiar. The acquisition of Mr. Wickham Steed, formerly editor of the Times, to its staff invests the Christian World with distinction as an interpreter of international events not outmatched even in London where everybody thinks internationally and where the press is accustomed to feature international news with headlines almost comparable to the murder headlines in the American press. But the chief thing one feels in reading the new Christian World is not the effect of a new policy or new writers but a new release of the fine and familiar spirit of its editor, Mr. Arthur Porritt. In contemporary religious journalism there is no more gracious mind, none with a more statesmanly outlook on the broad fields of human culture, religious, political, artistic, none with a truer mastery of the tools of his journalistic craft than Mr. Porritt. Associated intimately with him is Mr. A. T. S. Jeffs whose pen comes as near keeping alive the spirit of the lamented "J. B." (J. Brierly) as any one now writing currently on religious themes. The Christian Century extends its hand across the sea in hearty congratulation, and expresses the hope that those among its readers who desire to keep up with British church life and the best British thinking will extend their hands with subscriptions to the Christian World.

The Call for Priests

MODERN religion has reached the moment when the priest is due. The prophet has been some time with us. His success is registered both inside the church and outside. He has made it imperative that religion shall take on new forms and embrace new areas of life. But the prophet's work cannot be completed by the prophet. It can only be completed when the priest comes to his aid. The new wine has burst the old wine-skins. Religion now awaits the coming of the makers of new wine-skins. The prophet's message will always remain an ideal suspended in mid-air until a priesthood arises within the church to incorporate it in the forms through which organized religion expresses itself. The continued life of organized religion as an effective force in society now depends upon the appearance of a priesthood competent to take the dreams and ideals of the prophet and weave them into the fabric of collective ritual and churchly institution. That is to say, the idealism of the prophet must become a cultus if it is to have the power of religion.

We are living in a period in which the intellectual content of religion has been pretty thoroughly revolutionized. The new world view which science began to open up in the nineteenth century has been steadily displacing the old world view. Simple observation will show that the picture which science draws of an evolutionary universe is fast becoming the mental imagery through which men and women look out on nature and human society. There can be no doubt that the old imagery is rapidly fading while the new imagery grows in vividness.

The weakness of churchly religion today derives chiefly from the fact that its cultus was fashioned under the influence of a world view which no longer possesses reality. The things we do in church, the things we say and sing, the imagery with which our prayers and worship are furnished forth, belong to a world outlook which the present generation is abandoning. Some worshipers are able to translate the meaning of the traditional rubrics into forms congenial to modern knowledge, and are thus able to keep their hold upon the eternal verities and to maintain their allegiance to the church. But the number who can do so is but a small proportion of the potential constituency of organized religion. Religion can hardly function perpetually in forms which have to be reinterpreted, or explained away, or apologized for to the great body of potential worshipers. If it is to be spontaneous, and if it is to have the "feel" of reality, it must express itself in forms congenial to the actual world upon which it looks out. This is not to deny the value of ancient forms and rubrics; where they do not offend intelligence and moral sense they are a means of binding the past to the present, thus giving to the worshiper not only the sense of perspective but of the living reality of the past itself. And this is of the essence of religion.

But the need of revitalizing the cultus is not due alone to a changed intellectual outlook. It is demanded also by the emergence in the modern conscience of a whole new set of moral ideals which the traditional rubrics make no provision for. So long as the traditional rubrics make no place for these new moral imperatives, religion is bound to languish. Many sensitive minds, unable to conceive of a vital religion except one inseparably bound up with ethical ideals, will be strongly inclined to abandon the religious institution altogether, and to hold that there is more religion outside than inside the church. The fact that an occasional prophet in this pulpit and in that stands forth to champion the new moral ideal will not suffice to win them back to the church. They will not heartily embrace organized religion until the new idealism becomes incorporated in the forms by which the religious community collectively expresses its true character.

To provide such modes of collective expression is the basic and essential function of a priesthood. The priest has been long in disfavor in Protestantism. He has been contrasted with the prophet in terms of disparagement and even odium. The priest, it has been said, is the administrator of the established cultus, the guardian and preserver of it. He obstructs the way of the prophet. It is the priesthood

which makes progress difficult, offering, as it does, the chief resistance to innovation. The prophet represents progress, the priest represents the status quo. All of which is true, but only part of the truth. There are moments in history when it is the will of God that the priestly business shall be attacked, its temple-treading exposed for what it is, its hollowness and hypocrisy laid bare to the conscience of the religious community. For the priestly function tends to degenerate into a vested interest. It becomes the bulwark of reactionism and unreality in religion.

But this is only to say that religion, like every other major human interest, vibrates between the two poles of institution and innovation. Institutions we must have, and innovations we must have; and there seems to be no evading the perennial conflict between them. The dilemma is unescapable: Christianity needs institutions to give it power, and it needs innovations to give it moral reality. In the days of our fathers the prophet and the priest never lived comfortably together. Perhaps we can do better than our fathers. Possibly the growth of intelligence, of the liberal spirit, has brought us to the place where prophet and priest may work together, each recognizing the essential function of the other and both cooperating to make religion at once potent and ethical. At any rate there is no doubt that there is a present call for the recognition and release of the priestly function in the church.

It is a mistake to regard the priestly function as merely that of administering the activities of an established order of religion. Priesthood is creative as well as administrative. The cultus is the flowering of the priestly activity. We have a cultus because we have priests. Without priests we would have no church, no religion in the organized social sense. This is not to say that religion depends upon an *order* of priests, upon some hierarchical system of priesthood. That issue can be left on one side in the present contention. We are discussing not an order but a function. And our thesis is that the primary function which we call priestly is to create a cultus in which intellectual realities and ethical values are incorporated in collective forms truly expressive of the contemporary intelligence and conscience. The priest is essentially an artist. It is his task to capture the idealism with which thinkers and prophets have charged the atmosphere and to body it forth in a cultus. Moral ideals are the stuff of true religion. No moral ideal is foreign to religion. But any moral ideal will seem foreign to religion until it finds utterance in the ritual of the church.

Organized religion is today conscious of a certain impotency due to the fact that it is not confessionally geared in with the great ethical and scientific movements of our time. It does not "click" with the dominant aspirations which stir the hearts of modern men. The scientists and prophets have started spiritual movements with which the church, as such, has no organic connection. Religion is operating with a cultus bequeathed to it from the past, a cultus created under a world view and a moral outlook which have been transformed by learning and ethical insight. When the prophet standing in the pulpit proclaims the new moral imperative, the worshipers are startled and shocked at his intrusion. He is preaching politics, they say, or science, or economics, or internationalism; we want our preacher to talk about religion! Their reaction is natural and inevitable. For these subjects are not religious; they are secular. But they must be made religious. And they can be made religious in only one way, that is by giving them a place in the collective expression of worship, so that they shall be not merely the utterance of a preacher, but the confessional utterance of the worshiping congregation itself.

The social gospel will always be an exotic gospel, until a cultus is created for it. It will be an impotent gospel until forms of worship emerge as carriers of social idealism. Indeed, the social gospel will never become a gospel at all, until the activity of those who believe in it is employed to recreate the liturgies of religion so as to relate explicitly the social imperative to the will of God. The time has come to make the modern social imperatives at home in the church, to adorn them with the symbolic robes of worship, to give them wording in the forms of prayer, to interpret baptism and communion in the light of them, and to invest the very altar itself with the presence of a God whose gracious will applies not only to the inner life of those who worship but to the commercial, political, industrial, international order of the world from whose teeming and complex life the worshiper has momentarily withdrawn only to return into it when he rises from his knees.

Perhaps the gravity of the present situation can be discerned if we envisage a young graduate of a modern university or theological seminary entering his first pulpit. His entire training, instead of fitting him for the actual situation which he confronts, has unfitted him for it. He has come to hold views and to cherish ideals which, if he should frankly utter them, would shock and disrupt the church. Nor is it merely specific views and ideals that cause the trouble; it is his whole point of view. His conception of the purpose for which the church exists, and from which he derives his motive for being a minister, is unlike the conception to which his parishioners are accustomed. Yet he knows there is fundamental kinship between his ideals and theirs. But this kinship, this basic identity of aspiration, has no language through which it may declare itself. There is no bridge by which he can cross to them and they to him. The old ritual and confessional cannot express the new outlook and the new imperatives. And the new imperatives and the new outlook have not yet been given a wording, a ritual, an imagery, a symbolism which any world view or moral purpose must be given before it is felt to be religious. So the young minister either makes an adjustment in terms of obscurantism, or, impelled

by the prophetic spirit of truth that is in him, flings out his message without heed as to the consequences, and more often than not dashes his head against a stone wall. Multitudes of young men, visualizing in advance such a situation, reject the call to the ministry, preferring some form of social service or a profession in which no such chasm exists between preparation and practice.

The bridge over this chasm is to be constructed by priestly hands. Already we have tokens that hopeful beginnings are being made. The new interest in ritualism is not born of ecclesiastical desperation, as some argue, but is really the attempt of the priestly spirit to function creatively. Experiments in worship are being carried on over a wide range. Many of these are pathetically crude; some are slavish and inept imitations of ancient ritual; some are well-advised and full of promise. The new hospitality to the drama in religion is bound to fructify in fresh modes of worship. New hymns are finding their way into favor, hymns which embody the new world outlook. We do not have to think of God as a cosmic Monarch in order to praise him. A God who works in the evolutionary process becomes the object of praise and adoration, as in William DeWitt Hyde's hymn, "Creation's Lord, we give thee thanks that this thy world is incomplete." The social gospel is working its way into song. The peace movement has a rapidly increasing number of magnificent hymns now available in the best books. Hymns are the first sign that a moral ideal is on the way to becoming religious. It will not be long before that ideal finds its way into ritual. After ritual the very structure of church organization will change to conform to the new outlook and the new imperative. We are in a decisive transition phase of religious history. Formerly religion moved in a single hemisphere of life. But its prophets have discovered a new hemisphere. Now its priests must arise and enter the new world of science and social vision and claim it all for God.

People and Other Things

A Parable of Safed the Sage

I WAS in the Holy Land, and I stood outside the Jaffa Gate of Jerusalem, not far from the Grand New Hotel which is neither very New nor very Grand. And I called a Taxi. And I said unto the Mahout, Drive me unto such and such a place. And see that thou go slowly, that I may observe the People.

And he laughed uproariously, and he said, People, ha-ha! Thou shalt see no lack of People.

And we met some Mohammedans on their way to the Mosque, for it was Ramadan, and he laughed and said, People, ha-ha!

And we met some Russian pilgrims, very unkempt and dirty, and he said, People, ha-ha!

And we met some Jews on their way to the Wailing-place, and he said, People, ha-ha!

And we met Bakers and Confectioners and Beggars and Blind folk, and he said, People, ha-ha!

And I said in mine heart, Can it be true that this Cynickal Arab is right, and that People are God's one Joke? Is it true that every prospect pleaseth and only man is the occasion for Contemptuous Mirth?

For men come hither to behold Shrines, and Holy Places, and if a Pilgrim be interested in People that is a Joke.

But I had come that I might see not Things alone but People also.

And I prayed unto my God and said, Oh, My God, still let it be that Thou and I shall be interested in People. For if anyone hath a right to interpret Humanity as a Joke it is Thou. But Thou knowest our frame, having made it, and rememberest that we are dust, which Thou didst select as material to make us out of. Wherefore, Lord save thy People and bless thy Heritage. Govern us and lift us up forever.

VERSE

To a Prince of the Church

Vestments valued at more than $1,000 were menaced by the flames. . . . Cardinal ——— was recently presented with a jeweled chalice as a testimony of love and esteem. . . . With the coming of winter distress has become severe among the strikers in the Pennsylvania-Ohio area. . . .(Miscellaneous press cuttings.)

"He that hath two coats, let him impart to him that hath none." (John the Baptist.)

THE vestments in your church, they say,
Are rich with dyes and stiff with gold;
A thousand miners' kids today
Hide in their shanties from the cold.

That chalice—gift of loving pride—
The gems blaze as you lift it up;
A thousand babies, solemn-eyed,
Click spoons within an empty cup.

So might I sling the sneering stone.
But God will judge both me and you;
You sin not, nor are judged, alone.
I had two coats; *I still have two.*

KENNETH W. PORTER.

Friendliness

THE wonder of the mighty pyramids,
The stateliness of Athens' noblest shrine,
The majesty of Taurus, grim and old,
The grandeur of the castles by the Rhine—
I quite forget them all, if I may hear
The purple martin's note of friendly cheer.

THOMAS CURTIS CLARK.

The Aurora Killing

A Study in Newspaper Practice

By Paul Hutchinson

I.
The Tragedy

ON THE morning of March 26, 1929, the 865,000 purchasers of the Chicago Tribune saw this headline* stretching across the top of the first page: Dry Raiders Kill a Mother. The subsidiary headline, directly over the article thus sensationally announced, read: Aurora Woman Is Shot; Husband Is Beaten Down—Sheriffs Throw Gas Bomb Into Home. At the same time, the 422,000 buyers of the only other Chicago morning newspaper of general circulation, the Hearst-owned Herald-Examiner, read a similar page-wide headline: Kill Mother in Dry Raid.

What had happened?

On the outskirts of the neighboring city of Aurora, in a settlement known locally as "the Hill," Joseph DeKing conducted a gas station. He lived next door to this station, his family consisting of himself, his wife, and his 12-year-old son. The station had been raided as a blind pig on December 3, 1928, and an automobile load of bottled liquor confiscated. George Stafford, found in charge, had confessed to a charge of bootlegging, and paid a fine of $250. Both DeKing and his wife had, according to affidavits made by deputies who conducted the raid, been present at the time, and had tried to "square things" with the deputies.

On the night of March 25 two deputy sheriffs, Anderson and Treadwell, and an investigator attached to the staff of the state's attorney, Hanson, were given a search warrant signed by Police Magistrate John Weber, of Aurora, authorizing them to enter and search the DeKing dwelling and, if liquor was found, to confiscate it and arrest DeKing. The warrant was based on an affidavit signed by Boyd Fairchild, an investigator, affirming that he had purchased liquor in the DeKing house nine days previously.

The three deputies reached the DeKing house shortly after 8 o'clock. They were met by Stafford, who claimed to have no authority to admit them to the premises. He said that the owner, DeKing, was asleep upstairs. The officers asked the DeKing boy, who was present, to awaken his father and tell him of their mission. Mrs. DeKing was absent, visiting at a neighboring Catholic rectory.

While two deputies waited for DeKing, one went into the cellar and returned with a basket which contained about half a gallon of alcohol and some wine. At about the same time, DeKing came down the stairs. He was dressed only in his underclothes, and was in a very ugly mood. He carried two .38 calibre revolvers. The deputies started to tell him of their warrant, but before the warrant could be read DeKing told them to put down the liquor which had been found, ordered them out of the house, vowed that he would kill them if they read the warrant, followed them to the door and shouted: "Don't ever come here again or I'll shoot, and I don't mean maybe. If you don't think these guns are loaded I'll show you." Whereupon he fired in the air.

The deputies, realizing that they had a dangerous man with whom to deal, divided their forces. Hanson believed that if Peter DeKing, Joseph DeKing's brother, who is alleged by some in Aurora to be close to the center of the illicit liquor traffic in that city, could be secured, he would be able to persuade Joseph DeKing to submit to arrest. Hanson accordingly went to the nearby Aurora to find Peter DeKing and bring him to his brother's house. The other two deputies went to the county seat, Geneva, which is about seven miles distant. There three other deputies were secured. One of them was Roy Smith, a motorcycle policeman attached to the sheriff's office. These five deputies, convinced that they were dealing with a dangerous man, equipped themselves with bullet proof vests, revolvers, sawed-off shot guns, and tear bombs—the usual police equipment for dealing with riots. They thereupon returned to the DeKing house.

In the meantime, Mrs. DeKing had returned home; Hanson had found Peter DeKing and the two had gone to the house. After some parley, during which Hanson and Peter DeKing managed to convince Joseph DeKing that they meant him no harm, they were admitted. There were at this time, in a backroom of the DeKing house, which is a sort of combination dining room and kitchen, Joseph DeKing, Mrs. DeKing, the DeKing boy, Hanson, and Stafford. There were at least three guns visible—the two DeKing had shot at the first visit of the deputies, and an automatic revolver which disappeared during the subsequent confusion and has never been located. Hanson sat at the table with the DeKings, drinking some wine which they offered in an attempt to convince them of his friendship, while at the same time attempting to persuade Joseph DeKing to submit to arrest. He believes that he had almost succeeded in that attempt, and it had been suggested that Mrs. DeKing telephone a lawyer, Robert A. Milroy, and arrange to have her husband released on bond as soon as he had surrendered and been booked.

At this point, however, the five deputies returned from the county seat, knowing nothing of what Han-

*Headlines quoted in this study are in every case taken from final editions. Facts given in the summary of the case are taken from the examination held by State's Attorney Carbary on the night of March 25, and later substantiated before the Kane county grand jury.

son had done. Three of them went immediately to a side door of the house, opening into the room in which the group was sitting. The door was open. Seeing the deputies outside the door, Joseph DeKing leaped to his feet and confronted them with leveled revolvers, swearing that he would kill the first man who stepped over the threshold. Mrs. DeKing remained at the telephone. The others were transfixed. The deputies halted just outside the door.

In the meantime Smith, seeing the front door open, had entered through it. This door gave admittance to a glassed-in porch, running across the front of the house. From it Smith stepped through another open door into the living room. On the other side of the living room he saw, practically filling the doorway leading into the next room, the figure of Joseph DeKing, the man he had come to arrest, standing with his back to the approaching Smith, with his guns leveled on Smith's fellow deputies, and declaring with oaths and curses that he would kill them if they advanced.

Not wishing to shoot DeKing, but being determined to arrest him, Smith turned his shotgun around and hit DeKing a smashing blow over the head. The blow was so hard that the gun's butt was splintered. DeKing fell senseless. He fell forward into the room, his guns dropping by his side, at a point somewhere near his hips (according to the later story told by the DeKing boy) or near his knees (according to Smith).

Immediately, the room was in confusion. Hanson has testified that he "beat it," and that seems to have been the main idea of Peter DeKing and Stafford. Mrs. DeKing, however, ran forward from the telephone stand, ran around the prostrate body of her husband, and snatched for one of his guns. Smith, backing away from the confusion caused by his knocking out Joseph DeKing, says that she actually reached and grasped a revolver and was about to fire it at him when he fired his shotgun at her hand. The testimony of the DeKing boy, given that same night at the hearing conducted by the state's attorney, was:

> Q. When your father was hit, did your mother do anything? Just tell us what she did.
> A. As soon as the man hit him over the head she ran like she was ready to pick up the gun but—she didn't get about that far, she was—
> Q. Wait a minute. About that far? (indicating).
> A. No.
> Q. Well, within about six inches of the gun?
> A. Yes.
> Q. Then what did she do?
> A. She looked at the man to see where he was running and when she saw he was turning around, was going to shoot, she tried to jump away, but the man got her.

Mrs. DeKing was fatally wounded by the shot from Deputy Smith's shotgun. She made her way across the room, out the side door, and finally fell in the yard outside. There she was picked up and placed in an automobile, but she died before the drive to the St. Charles hospital in Aurora could be completed.

In the meantime Smith, having fired, and not knowing in the confusion what other persons there might be in the kitchen, was backing toward the door through which he had entered, when he slipped on a rug and fell. At that instant, the 12-year-old boy darted out from some corner where Smith had not seen him, picked up one of the revolvers lying by his father, and shot the deputy, the bullet shattering the knee and ranging up through the leg. Smith managed to drag himself to the front door, out of which he fell. The boy fired twice, examination of the gun showed, but the cartridge failed to discharge on the second pull on the trigger.

During all this confusion Deputy Treadwell had remained beside the car, on the highway. Hearing the shooting, seeing the men running out of the side door, seeing the wounded woman follow them, and then seeing the wounded Smith fall out of the front door, he grasped a tear bomb and went to the glassed-in porch to investigate. Peering in, he saw only the prostrate Joseph DeKing, whom he mistook to be crouching on the floor, awaiting a chance to renew the shooting. Treadwell therefore flung his tear bomb through the window, meaning thereby to render innocuous Joseph DeKing and any others who might be in the house. That was the end of the struggle.

Having taken Mrs. DeKing, Smith and Joseph DeKing to the hospital, the deputies immediately reported to the state's attorney, George D. Carbary. Mr. Carbary immediately came from his home in Elgin to the office of the chief of police, A. G. Wirz, of Aurora. All the witnesses except Deputy Smith were brought to this office where Mr. Carbary took their statements as to what had happened. The examination was taken down by a court reporter. It began at 10:45 p. m. and continued until 2:30 a. m. the next morning. The testimony of the DeKing boy, already quoted, proved the most important part of the examination, and the last portion of the examination consisted of a trip to the DeKing home, where the boy reenacted the entire scene. The boy's oral testimony was given at 12:15 p. m. Every fact contained in this account of the tragedy was, according to State's Attorney Carbary, available to the press at 2:30 a. m. Most of the facts were available before 1 o'clock. (We give these hours in order to show that there was time in which to transmit the full story to the Chicago newspapers before the final editions of those papers went to press.)

II.
The First Reports

Here was a terrible human tragedy, enacted between 8 and 9:30 in the evening. Here were the facts available before 2:30 a. m.; most of them by 1 o'clock. How did the morning newspapers of Chicago, which had the first chance to inform the public, discharge their responsibility? We have already quoted the headlines used. In order to give opportunity to contrast these facts with the newspaper

treatment we now quote the entire news story printed in the Tribune for March 26, since this was essentially the story that went out to the press of the nation and world:

Dry raiders in Aurora killed a woman last night as she was telephoning to an attorney for help; they clubbed her husband into unconsciousness and terrorized a 9-year-old boy so that he seized a revolver and shot a deputy sheriff in the leg.

The raiders claimed they had a search warrant to search the dwelling, and they pointed to a half gallon of wine found on the premises as justification.

The raid was in pursuance of the policy of State's Attorney George D. Carbary who promised to dry up Kane county and who has made 72 arrests for prohibition violations since December, obtaining fines of from $100 to $1,500 in each case.

The victims of last night's exploit were Mrs. Lillian DeKing, 43 years old, who is dead, her husband, Joseph, whose scalp was lacerated, and their son, Gerald. The DeKings lived on Aurora road, a quarter mile out of the city of Aurora.

The raiders led by Deputy Sheriff Roy Smith, called at the DeKing home about 9 p.m. Smith said they were sent there by Sheriff Leslie Urch on orders of Assistant State's Attorney Carlton Shults.

According to Smith, the deputy sheriffs were met at the door by DeKing, who had a gun and who told them he wouldn't let them in. Smith said as he had only two men with him, he went back to the city for reinforcements and returned with three additional deputies.

The house is a story and a half frame dwelling with an oil station occupying the front of the lot. The DeKings occupied the entire building and, according to neighbors, bore a good reputation in their community.

Smith said his men finally surrounded the house and he called to all inside to surrender. Failing to get a response he threw in a mustard gas bomb which would force all inside to come out.

Observations later were that he could not have waited for them to come out as the door was broken in. The raiders are declared to have met DeKing at the door, felling him with blows on the head. Their explanation of the shooting of Mrs. DeKing was that "she must have been in the line of fire."

Attorney Robert A. Milroy, formerly an assistant United States district attorney, who lives in Aurora, reported later that he was called on the telephone by Mrs. DeKing who was pleading frantically for help of some kind.

"I heard her calling 'help' and then I heard what sounded like a shot," he said. "Then came a scream and the wire went dead. I couldn't get any response so I hurried over there."

It was when his mother fell, the raiders related, that the boy, Gerald, took part. Seeing his mother shot down and probably dead, and his father stretched out on the floor, he picked up a revolver and shot Deputy Sheriff Smith in the leg.

They took Mrs. DeKing to the St. Charles hospital in Aurora, but she was dead when the automobile arrived there. The husband, too, was taken to the hospital, revived, and then thrown into a jail to await questioning by State's Attorney Carbary.

Attorney Milroy found the place vacant. He made inquiry about the boy and was told Gerald had been taken to the home of his uncle, Peter DeKing, who lives in Aurora.

Peter DeKing said he had been called to the home after the first visit of the three deputy sheriffs, and was present when the six returned with their gas bombs and their guns. He had his nephew at his home but a few minutes when deputy sheriffs came and took the boy to the prosecutor's office for questioning.

Assistant State's Attorney Shults, who ordered the raid, said the DeKing home had been a speakeasy for two years. Neighbors said they did not know it as such. Shults said that soon after Carbary became state's attorney last December he raided the oil station operated by DeKing and found 60 or 70 pints of whisky there and that at that time DeKing was fined $250.

Shults claimed that he had recently secured evidence of sales of liquor at the place and that he had obtained a warrant. The DeKing brothers say they were not told of a warrant, nor did they see one.

Other attorneys said it has been easy to get search warrants in Kane county recently. Where formerly it was almost impossible to get a warrant to search a private home at night, under the prohibition law it is easy, one judge's signature being sufficient, where formerly two judges had to sign to make it effective.

A late statement coming from Carbary's office was that Smith went to the DeKing home about 9:45 o'clock to serve the warrant and that he obtained entrance and that Gerald, the only son, went upstairs and woke his father and, telling him of the deputy sheriff's presence, DeKing came down, Smith reported to Carbary, and drove him out of the house with a shotgun.

"Then Smith went back to town and got reinforcements, bullet proof vests, machine guns, shotguns and gas bombs," Assistant Shults declared. "Returning, he stationed men at the front and rear and forced his way into the house.

"DeKing met him at the door with two guns. Smith hit him over the head and he fell, his guns flying to each side of him. Mrs. DeKing stooped over to pick up one of her husband's guns, and Smith opened up on her. Then the boy picked up the other gun and shot Smith, breaking his right leg."

The prosecuting officials hesitated to declare that Smith was right in firing at a woman. They said he had been considered as a level-headed man; a good enforcement officer. He has led many raids since Carbary was elected on a platform of prohibition enforcement.

Charles Abbott had been states attorney of the county for many years and he openly proclaimed his objection to prohibition enforcement. His county was liberal, he said, and he did not believe in enforcement, and there was none until after Carbary defeated him in the primary of a year ago. Carbary started raiding even before he assumed his office, and Kane county residents say he has practically dried up what formerly was an oasis.

It is at once apparent that this news story makes no use of the facts developed in the official examination conducted by the state's attorney of Kane county. It does, however, mention certain sources of information—the deputy sheriffs, Smith, neighbors, Milroy, Peter DeKing, Shults, "other attorneys," and "Carbary's office." Yet study of the quotations attributed to these sources quickly shows that they could not have been responsible for many of the statements given in the Tribune. Here are at least seven items that are obviously misreported:

1. The statement accredited to Smith that he led the deputies at the time of their first visit to the DeKing home. Smith was not present on that visit, as everyone connected with the affair has always stated and testified.

2. The statement accredited to Smith that the deputies were met at the door by DeKing. All statements and testimony by all participants have united in saying that DeKing was upstairs, supposedly asleep, when the deputies first arrived.

3. The statement, apparently accredited to Smith, that on the second visit, he called to those inside the house to surrender. Neither the deputies nor any of

the other witnesses has ever mentioned such a call.

4. The throwing of the mustard gas bomb by Smith as a preliminary attack. The bomb—it was a tear gas bomb of the type generally used by police—was not thrown by Smith, and was not thrown until much later in the proceedings. Deputy Treadwell, who threw it, avowed the act, and its purpose, from the start.

5. The statement accredited to Shults, or "Carbary's office," that Smith was present on the first attempt to serve the warrant. Both Shults and all other members of the states attorney's staff knew from the first that this was not so.

6. The statement attributed to Carbary that DeKing used a shotgun to drive away the deputies. The deputies knew well what DeKing used, and it was no shotgun.

7. The statement attributed to Shults that DeKing met Smith at the door at the time of the second raid. DeKing never saw Smith; all the deputies and DeKing maintained that from the start.

Much more important than these mistakes in details, however, was the failure to include, anywhere in the story, any intimation that the first shooting of the night had been done by DeKing at the time of the first visit by three deputies. This fact, although clearly stated in the Aurora Daily News-Beacon in its first issue following the tragedy, was not reported in the Chicago press until it made up a part of the testimony at the coroner's inquest. Surely, in seeking to understand what happened at the DeKing home on the night of March 25, the public was entitled to know that the officers of the law were confronting an armed man who had not only threatened to shoot, but had actually shot on one occasion that night.

It is perhaps fair to the Herald-Examiner to say that, although its report followed in the main the lines of the Tribune story, there were several minor points in which it was more accurate—such as in correctly stating the age of the boy—and two pertinent facts were more adequately treated:

1. "Earlier in the evening he (DeKing) had succeeded in driving the men outside at the point of a pistol." This is certainly nearer to giving a correct understanding of what happened at the time of the first visit by the deputies, although it, too, is silent on DeKing's shooting.

2. "With a scream, Mrs. DeKing ran forward and snatched one of the guns from the floor, according to Smith. As she was rising, thrusting the weapon toward Smith, he fired. She died instantly." This is substantially Smith's testimony, and had an important bearing in relation to his plea of self-defense. It was buried near the end of the Herald-Examiner's story, but it was there.

III.

The Manufacture of a Myth

With such initial reports planted in the public mind—a peaceful woman shot while at her telephone by brutal deputies invading a quiet home—it is of interest to see how this mythical version of the DeKing tragedy was developed by the Tribune and its Hearst-owned allies of the Chicago press, and how impotent the two evening newspapers which are in sympathy with law enforcement were to stem the tide of popular passion.

The tragedy occurred on the night of March 25. On the afternoon of the next day the Aurora Daily Beacon-News printed its three-column story, which contained every important fact, and was obviously designed to set the whole case before the Aurora public without partisanship. Not a Chicago paper reproduced this local report; neither were its facts used to any great extent in the Chicago press.

The two Chicago evening papers which may be accounted as dry—the Post is avowedly dry and the News is at least fully committed to the enforcement of the law—tried to deal with the tragedy by minimizing its importance. Evidently it did not occur to them that the reports in the morning papers might be distorted. They therefore adopted the newspaper device of putting the story on inside pages and under single-column headlines. They maintained this policy until the coroner's jury recommended that Deputy Smith be held to the grand jury for manslaughter. After that, the pressure became too heavy and the DeKing case moved to their front pages.

In the meantime, however, the morning papers went about the task of building up a romantic character for the DeKings, and especially for the DeKing boy who had shot Deputy Smith. Within a few days, the condition of Smith's wound had grown so grave that his life was despaired of, but this fact was scarcely noted in the Chicago press. The Tribune led in the effort to present the DeKing boy as a prodigy of modest valor. On the morning after the publication of the full facts in the Aurora newspaper, instead of presenting those facts in modification of its original report, the Tribune used this banner headline across its front page: Son Tells How Drys Killed. Under this there followed an example of super-sob writing, of which these opening paragraphs are a fair sample:

> As dusk fell across the Fox river at Aurora last night Gerald DeKing, 12 years old, who on Monday night wounded a deputy sheriff after he had seen a man knock down his father and shoot his mother to death in the kitchen of their home, sat alone with his father in a darkened room at the home of an uncle.
>
> Outside, along the river front, his four stocky DeKing uncles, known with his father as the "fearless DeKing boys," who have grown up in Aurora and have families of their own, patrolled up and down before the house. For a mile and a half incensed home owners along Aurora road, neighbors and friends of the mother, whose life ended in a round of shotgun slugs fired in the name of prohibition, walked along the pavement and stood in groups talking of the slaying.
>
> Inside the uncle's home, when his aunt switched on the light, Gerald arose and with dignity stood looking at his visitors. A slim lad, fair, with blue eyes, dressed in the same sweater and knickers he was wearing when the dry raiders broke into the house Monday night. He was quiet. Faint red rims about his eyes were the only evidences of his

own emotion, but he did not remove his hand from the shoulder of his father, who, thick set like his brothers, his bruised head circled with bandages, lay upon a couch.

The story continued in this same vein, most of it in the form of direct quotation on the part of Gerald DeKing. The crux of the matter was given in this form:

"I knew the other officers, but I didn't know this one They said his name was Smith. He knocked his gun over dad's head, and he fell down like he was dead, and then this same fellow shot mother at the telephone. She was sitting there, and she pitched forward, crying. One hand kept holding onto the table. I couldn't stand any more and I got dad's gun off the floor and fired."

Seeing a chance to capitalize the event for its own glory, the Tribune likewise started a fund to provide an education for the DeKing boy. The fact dropped from view that the boy's father is not in straitened circumstances, and that some of his four uncles are reputed to be exceedingly well-to-do, which would seem to make it likely that he would be given by his own family all the education he desired. The collection was carried on as a daily feature for several weeks, reaching the total of $1,948.12 on April 19, which is the last accounting noticed.

IV.
The DeKing Record

In the meantime, however, some of the facts concerning DeKing's past record were coming out. Needless to say, they did not appear in the Chicago morning newspapers that were committed to depicting the DeKings as martyrs to dry ruthlessness and bigotry. But the dry evening papers made passing mention of the raid on the DeKing filling station in December, and its outcome. And on March 29 the Carroll County Mirror-Democrat printed a complete story of the arrest of DeKing for bootlegging in the town of Lanark; his conviction; his sentence of $500 fine and 90 days in jail, and his serving of that sentence. The sheriff of Carroll county, recalling the incident, was quoted as testifying to the good qualities of Mrs. DeKing, who visited her husband during his term in jail, but speaking of DeKing himself as a "hard case."

Except for a passing reference in the Herald-Examiner, this episode in DeKing's past found no reference in the Chicago papers, either wet or dry, until it came out in connection with his appearance before the grand jury, approximately a month later. Then it was printed that he had also been convicted and fined for a liquor offense by the federal court in Chicago. Why the dry newspapers of Chicago made no use of these facts during the time when public opinion was forming in the early days of the case remains a mystery.

The verdict of the coroner's jury, returned on April 2, recommended that Deputy Smith be held for manslaughter. This verdict was largely a result of the testimony of the DeKing boy, whose version of the affair given before the coroner's jury followed closely that in the Chicago morning papers, rather than that which he had given the night of the tragedy.

Then followed an interim period. During this, the close connection of DeKing with the illicit liquor trade was becoming more and more clear. The course followed by the Tribune, and echoed in the other wet newspapers, was therefore to direct attention away from DeKing himself, and to center on (1) the credibility of the affidavit by Fairchild, on the strength of which the search warrant had been issued, and (2) the qualification of State's Attorney Carbary for taking part in the grand jury examination. A tentative attempt was also made to cast doubt on the legality of the warrant which the deputies were attempting to serve when threatened by DeKing, but this was soon dropped.

The helplessness of the evening papers before this treatment of the case by their morning contemporaries was illustrated during this period by their editorial pages. Thus, the News said editorially: "Displays of reckless violence in the name of the law tend strongly to negative the beneficial effects of intelligent law enforcement." And the Post, which conducts a distinguished and aggressively dry editorial page, said: "Whatever the truth may be as to the allegation that DeKing was armed, the fact is that the only violence was employed by the deputies up to the moment when a frightened child seized a gun and used it effectively. . . . If the real law-breakers were the supposed law-enforcers in the DeKing raid they should pay the penalty." It has already been shown that the premise on which this editorial rested was erroneous.

Yet while these dry newspapers were writing in this editorial vein, and were again returning the DeKing story to their inside pages or refraining from mentioning it altogether—thus leaving the field to the Tribune and the Hearst press—the facts as to DeKing's past record and as to the events of the night of March 25, were easily available. The ministers of Kane county had no difficulty in getting at them. The Elgin, Geneva and Aurora associations formed a special committee, which adopted and gave to the press on April 12 a resolution. The important part of that resolution appeared in The Christian Century for April 24:

In view of the fact that DeKing had a court record as a bootlegger and has served time, that he resisted the efforts of the officers of the law to serve the search warrant and threatened the lives of the officers, discharging a gun as a warning, and that Roy Smith, the officer who is said to have shot Mrs. DeKing, acted because he believed his life was threatened, and that the newspapers have not published all the facts and that some have wilfully distorted the facts, we therefore appeal to the general public to wait until the facts are disclosed, at the trial, before passing judgment.

Now, this is the amazing thing about this resolution: Although it contained allegations of fact that certainly constituted news, and although it was sent to all newspapers, it was not mentioned in any part of the Chicago press except the Tribune. That paper

made it the text for an editorial, Justice in Kane County, which appeared on April 22, in which the whole statement of the ministers was held up to ridicule in this fashion:

> The "facts" alleged by the ministers are stated with all the authority which adheres to men of their calling, but not one of the alleged facts has been proved and no evidence is cited in support of the allegations. The evidenced adduced at and before the inquest does not bear out the account of the killing which the ministers have declared to be the true one.

At the grand jury hearing, every one of the facts presented in the ministers' resolution was substantiated.

V.

Before the Grand Jury

The case finally came to its climax before the Kane county grand jury. There it is not too much to say that the picture of a peaceful, law-abiding home, ruthlessly invaded by deputies riding roughshod over civil rights, and shooting down a defenceless mother as she tried to telephone for help, dissolved into thin air. There were numbers of witnesses who appeared to testify to buying liquor at the DeKing house over a long period of time. It was shown that DeKing went about armed; that his house was a veritable arsenal. It was shown that the deputies were merely attempting to do their duty; that DeKing resisted them with arms; fired; defied them to read their warrant or to arrest him. It was shown, both by the testimony of eye-witnesses, by that of the doctor who conducted the first post-mortem examination, and by x-ray photographs that Mrs. DeKing could not have been sitting at the telephone when shot; that she must have been either standing or stooping. It was shown that the boy's story had undergone a vital change between the night of the shooting and the inquest. It was shown that DeKing's story included events that happened when he was admittedly lying unconscious on the floor.

As a result, the jury not only refused to indict Deputy Smith, but it was generally reported that they would have indicted DeKing but for the personal advice of the state's attorney not to do so, on the ground that the death of his wife had overshadowed everything else. An indictment for perjury was returned against Fairchild. The case against him seems to hinge on the question as to whether liquor purchased through an agent can be sworn to as liquor personally purchased.

The treatment of the grand jury hearing by the Tribune was interesting from a journalistic standpoint. On the day before the hearing opened there appeared the editorial already mentioned, Justice in Kane County. On the day the hearing opened the story was given the front page banner: Urge Dry Killing True Bills. But as the hearing proceeded, and the trend of the testimony went more and more evidently against the interpretation which the paper had sought to establish, the story retreated to the inside pages. There, on May 1, under a modest single-column head on page 3, the reader could, if he looked carefully enough, find the outcome of the whole thing: Indict Dry Snooper in Aurora Case; Dry Raiders O. K.—DeKing Punished Enough, Carbary Says. On the next day the Tribune paid the case an editorial farewell, Another Shame for Illinois. "Kane county, by the conspiracy of its moralists and officials to prevent justice from having its day in court for the murder of a woman, takes on the color of Williamson in the map of Illinois." Curiously, this was precisely the observation credited to the Hon. Michael Igoe by the Herald-Examiner. Mr. Igoe is a member of the committee named by the wet speaker of the Illinois lower house to investigate the Aurora tragedy.*

VI.

Observations

As one travels about the region in which this tragedy occurred, and sees how easily available all the materials were for a complete story of what happened, with its full background, it is impossible not to ask questions. Questions such as these:

Why was so little made of the character of the neighborhood in which the tragedy occurred?

Why was the fact of DeKing's shooting on the first visit of the deputies so long in coming out?

Why was the fact of DeKing's previous convictions for bootlegging so long in coming out?

Why was the discrepancy between the boy's first story, given at the examination of March 25 and 26, and his story at the inquest, not mentioned in the press?

Why was the serious, almost fatal, nature of the wound sustained by Deputy Smith not given prominence in the press?

Why was the resolution adopted by the ministers ignored?

Why were the facts in that resolution not used by the press?

And the list might be lengthened.

Again, a study of this case makes clear the disproportionate influence which newspapers first reporting a case have in fixing the public mind concerning that case. The DeKing shooting "broke" in the morning newspapers. Both the Chicago morning newspapers are wet. Both were able to give the story a certain slant — brutality by police officers leading up to an inexcusable shooting—which it retains in the public mind to this day. Had the story "broken" in the evening papers it is safe to surmise that the armed resistance to officers, the DeKing threats and shooting, and the attempt of Mrs. DeKing to seize a revolver would have been given enough importance so that the public reaction would have been quite different. As it was, the idea of a mother, killed while seated at her telephone, was

*On April 3 the Ogle County Reporter quoted another member of the same investigating committee as holding that the citizens of Aurora would have been justified in hanging the deputies to the nearest light post.

established. Although the testimony of the DeKing doctor, of the x-ray plates, and of most of the witnesses later disproved this story, the story was seized on early enough and emphasized loudly enough so that the dry evening newspapers of Chicago, which took up the case with evident reluctance, were finally forced to give it great prominence and make it a subject for editorial warnings against official lawlessness. So far as the raid itself was concerned, when the matter was presented to the grand jury the slightest evidence of such official lawlessness vanished. This distorted frame, in which the whole picture was set, was largely owing to the fact of the first reports appearing in the wet morning papers, without accompanying correction.

A little reflection will show the extent to which the dry evening newspapers of Chicago felt themselves at the mercy of the wet newspapers in which the original reports of the case had appeared. Those reports had seized upon the shooting of a mother as their emotional basis. According to them, it was not the wife of a man who was resisting arrest by force of arms, and who was herself reaching for a weapon, who had been killed; it was a mother. With this idea once established, no evening newspaper could have supported the deputies without laying itself open to the charge of condoning the murder of a mother. And that would have involved shouldering a popular onus which no newspaper would be willing lightly to incur.

Finally, it should be said that it is not the purpose of this study to detract in any way from the sense of profound shock and regret which the community has felt at the death of Mrs. DeKing. Whatever her connections with her husband's liquor operations—and they may have been very slight—no community wants to see its laws enforced at any such price in human life. It is the testimony of the deputy that he fired at Mrs. DeKing's hand, which he testified had already gripped a revolver, and which her son declared was within six inches of the gun. The grand jury of Kane county believed that the deputy was justified in thinking his life in danger, and in firing as he did. Whether others will reach that same conclusion cannot be foreseen. It seems established beyond reasonable doubt that, on the night of March 25, the deputies—

Tried to execute a regularly drawn warrant on Joseph DeKing;

Were threatened with death by him;

Were driven off with firearms;

Were shown that his firearms were in working order by seeing them fired;

Returned to complete their duty in the face of DeKing's threat;

Tried to overcome DeKing's resistance, and did, without resort to shooting;

Shot when one of their number considered his life in peril.

In view of all this, what has the intelligent newspaper-reading public to say as to the character of a journalism that is responsible for such a newspaper picture as was given of this tragedy?

And what does this example of journalism suggest as to the credibility of the wet press when dealing with any event in which the operation of a law it is bound to discredit is involved?

A Novelist's Approach to God

By Frank Fitt

WITHIN the last generation no foreign group of literary men have been more widely read throughout the English-speaking world than the four chief writers of the Scandinavian school—Ibsen, Björnson, Hamsun and Strindberg. These men of northern Europe have shown how artistically and convincingly they can depict the relentless interplay of the laws of life upon the individual. They probe deeply into the meaning of human experience and when the reader comes to the last page there is no artificiality, nothing unreal, left. To these four names there should be added another, Johan Bojer, who has given us within recent months a most significant religious novel.

Ten years ago Bojer first came before the attention of England and the United States in the translation of his novel, "The Great Hunger." He had achieved distinction in the literary circles of his native Norway some years previously, but he had to wait until 1919 before he found the larger circle of influence. John Galsworthy, who had always refused the responsibility of introducing any book to the public, wrote a most enthusiastic commendation. The story is not only a literary masterpiece. It has a profoundly moving spiritual message. In the truest sense it is a theological work.

Peer Holm

Peer Holm is the hero. We see him first as a boy, brave, lovable, ambitious, the leader of his companions in the primitive fishing village on the Norwegian coast. He is handicapped by the shadow of the bar sinister across his life; but the couple who are commissioned to care for him are kind. Peer is truly devout and is confirmed in the village church. Despite his poverty he secures an education and qualifies as an engineer. He distinguishes himself in construction work in Egypt and Abyssinia and achieves an international reputation in his profession before he is thirty-five. Always homesick for Norway, he returns on

a visit, falls in love with the daughter of a wealthy ironmonger and mill owner, marries and settles down on an estate, carrying on engineering work on a minor scale.

From that moment misfortune haunts Peer Holm. He loses all his money. He loses his health. With his wife and three children—Louise, Lorentz and Asta—he moves to a distant village and depends upon the charity of relatives. He recovers his health in part and ekes out a small income as the village blacksmith. Then Peer and his wife are obliged to send their two older children to the care of a wealthy old grandaunt on condition that they have nothing more to do with them. Little Asta remains to share their poverty. A short time later she is killed by the savage attack of a dog owned by the brazier near by.

Meeting Brutality with Kindness

A terrific struggle of soul ensues for Peer Holm. The brazier has always acted brutally towards him; but he determines to requite him with kindness. The brazier has lost his harvest seed and faces starvation. Peer Holm, under cover of night, sows his enemy's field with some of his own precious seed. Long ago he had given up his boyhood faith in God and in the great hunger of his soul he feels that he creates God through his sacrificial act.

> I took the grain in a basket, climbed over the neighbour's fence and began to sow. No sign of life in the house; the sheriff's officer had come over and shot the dog the day before; no doubt the brazier and his wife were lying sleeping, dreaming maybe of enemies all around, trying their best to do them harm. . . .
>
> I did not do this for Christ's sake, or because I loved my enemy; but because, standing upon the ruins of my life, I felt a vast responsibility. Mankind must arise, and be better than the blind powers that order its ways; in the midst of its sorrows it must take heed that the god-like does not die. The spark of eternity was once more aglow in me, and said: Let there be light.
>
> And more and more it came home to me that it is man himself that must create the divine in heaven and on earth—that that is his triumph over the dead omnipotence of the universe. Therefore I went out and sowed the corn in my enemy's field, that God might exist. . . . .
>
> So marvelous art thou, O spirit of man! So godlike in thy very nature! Thou dost reap death, and in return thou sowest the dream of everlasting life. In revenge for thine evil fate thou dost fill the universe with an all-loving God.

In the pilgrimage of his soul Peer Holm has passed through knowledge, power and love without satisfaction. He comes brokenly, but still undefeated, to the conclusion that there is no spiritual reality outside man himself. That was Bojer's approach to God in 1919.

A Decade's Growth

After the passing of a decade Bojer has given us a sequel in "The New Temple." Louise and Lorentz have been brought up carefully by the rich old grandaunt. Every privilege is theirs, the best education that Europe can offer. Louise is steady, businesslike; and when the old lady dies she leaves to her the ownership and management of her vast interests. Lorentz is very different, a lovable youngster with more than a touch of mischief and humor. At college he becomes a communist, to his grandaunt's dismay. When he discovers, after her will is read, that he has been left with an allowance, and not with her estate as he expected, Lorentz speedily turns against his pose of communist and seeks the seclusion of travel and further study to determine his course in life. The two children, now in their early twenties, are reunited with their poverty-stricken parents after their guardian's death and relieve their need as much as they are permitted. Lorentz expresses his intellectual and spiritual problems to his father, but Peer has only the vaguest suggestions to offer to his son.

> "And yet I tell you that the day is not far off, when people will be tired of nationalism, and class war, and all our machine civilization. Then they will turn back to the Temple again. And then—the thing is to have it ready."
>
> "The Temple? Do you mean the church?"
>
> "I did not mean the church as it is today. Nor Christianity either, as it is today. I said the Temple. And he who shall build it up in its new likeness is he for whom the world is waiting. Be sure of one thing: the vision of the divine will always flame up afresh. . . . ."

Can Christianity Be Transformed?

Lorentz goes off again on his travels and eighteen months later his parents are astonished to read in a letter that he is studying theology.

> "If I am now a student of theology, it is certainly not because I am a worn-out young man seeking rest, or a converted sinner creeping to the cross, but because I could not evade the everlasting question: What in essence is the power that gathers men together in temples and endows them with a strength unknown and alien to us others? . . . . I felt that I must study Christianity, must see whether it held anything for me, and whether it could be so transformed and renewed as to give expression to the longing for the eternal among us, the youth of today. . . . . For the present I do not know what I believe. I might be described as a tourist in the religious landscape. . . . . One thing is certain—if ever I mount a pulpit, it will not be to lament over sinners and to threaten doom and punishment, nor to whine for mercy. It will be to give mankind new courage to act, to inspire it with pride and joy in what it is, to sing hymns to the marvel and glory of life."

Lorentz continues with his studies. He mingles with poor people and is impressed by the power of the occasional sainthood that he finds. His thoughts move towards the possibility of taking his place in the state church.

> "To be or not to be a priest in the state church? It is the last thing I could have imagined myself; but I am beginning to understand what a power religious tradition is. In it the most precious possessions of a people's soul are passed on from generation to generation. The priest is not only a preacher of the word—he is also a guardian of the holy vessels of his people's faith. It may be that the church door is so low that I may have to bend in entering, but I can stand erect again afterward.
>
> "So I am coming northward, rich in impressions, but still somewhat undecided. Be forbearing with me when I come; it is such happiness to me that I have a mother and a father."

Arriving home Lorentz consults his bishop. The latter has dealt with eager, questioning young men before.

"You believe in God?"

"No one can exist in contact with the All without giving it a name."

"Christ?"

"The moral universe in human form."

"Sin?"

"I should call that the friction between our aspirations and our limitations."

"Prayer?"

"The collecting of our spirit, face to face with the eternal."

"The sacraments?"

"The most beautiful, the most wonderful symbol of man's power, through his aspirations, to become one with the divine."

"And on this basis you would become a priest?"

"Yes. For me, to be a priest is to inspire men to live nobly, developing to the full their powers and faculties, in the consciousness that all they do is done in the presence of God. For me, it is ever to remind them that the good they think, feel, or do, is not lost, but is transmuted into God. For me, to be a priest is to teach men to hear the chiming over their daily lives of the great, the marvelous bell of eternity. To be a priest is to teach the young to believe with all their hearts that God, too, is young. It is to take the little child, baptize it and cradle it in God's own springtime. To be a priest is to stand before the altar and welcome mankind, hungering after the divine, lift it up to God, and say in his name: 'Go thy way, thy sins are forgiven thee.'"

The bishop dismisses him with his blessing and tells him to enrich his faith by further contact with the common people. When we next hear of Lorentz he has taken a living on the seacoast and is pouring out his growing convictions in letters to his parents.

"But, dear mother, for me the greatest thing of all is the Lord's supper. Here, to the little wind-swept church, come weather-beaten men and women, twisted and bent with toil; and I have learned what a wonderful cleansing the souls—of most—have undergone before they venture up to the altar. How ludicrous become Luther and Calvin, and all disputes about the bread and the wine, at this moment! These men and women stand there, in very truth, before the face of God. . . . .

"Dear father, you, like me, were opposed to the idea of atonement in its old forms. But translated into our present-day idiom, it means: We set perfection itself at so immeasurable a height that we need a divine man to raise us up to it. And yet this intermediary is so close at hand that he may be conceived and developed in each man's soul. Is this so barbarous? I know no religion that has a loftier, a more glorious aim. . . . .

"Dear father, how beautiful was our dream of the New Temple! We planned, I think, that it should enshrine a perfect and complete conception of the divine. But, in the first place, surely preparation must be made in the human soul, and secondly, I have the impression that the whole world of today is hard at work building on it. I only hope that it may never be finished; for if ever the roof is put on and the spire erected, it will mean that the soul of man has set a limit to its aspiration, it will mean that the Temple is finished, but that God is dead."

In the last chapter we see Peer Holm, old and half-blind, coming to his son's first communion service and receiving the sacrament at his hands. He has found again the Christian God whom he worshiped as a youth.

There is no novelist of our time who writes more of himself into his books than Johan Bojer. Those who know something of his career are aware of the points at which the story of Peer Holm is autobiographical. Bojer was born in a fishing village near Trondhjem in 1872. His mother was a servant girl who could not keep him with her. He struggled for an education and won it. He was married thirty years ago and has three children. He is still a student, writing his novels during the summer and giving the winter months to the satisfaction of that thirst for knowledge which enabled him to rise from obscurity and poverty. He was in his forties when he wrote "The Great Hunger" and we may assume that its point of view was a reflection of his own at that time. In his fifties he has given us "The New Temple." All those who work for the kingdom may take courage in the richer and more positive outlook of a man whom many regard as the most significant Scandinavian writer since Henrik Ibsen.

The He-Man Club

By Arthur B. Rhinow

"I WOULD like to join the he-man club," a voice said quietly.

He stood before them, meek and lowly of heart. His brow bore the marks of piercing thorns.

They looked at him amazed and amused. In the front rank were the conquerors of the world, the men who had plowed their way through mazes of obstacles with the sword. Behind them were the giants of all ages: Goliaths, Samsons, Herculeses. Then followed robbers and pirates, ruffians and gentlemen. In the background, a motley of brutal fellows who, with little brains, delighted in boasting of their brawn.

The front ranks looked at the stranger with awe; the rear ranks laughed.

"Who is he?" a coarse voice asked.

"Looks like a preacher," another bellowed; "like a missionary."

"Think of him a he-man!" Many joined in the guffaw.

"Silence!" commanded a voice in the very first row. It was an imperious voice and came from a portly little man in French uniform. He was obeyed.

"What entitles you to join the he-man club?" the little man asked the stranger.

"I bore the cross."

The little man gazed at the stranger in silence. Then he bared his head and bowed. A giant crusader crossed himself and knelt.

The silence became intense.

The ruffians slunk away without a word. One by one the others followed, even the imperious little man.

The stranger was alone.

He was in a class of his own.

Elijah in a Dress Suit

By F. C. Hoggarth

WHEN Mendelssohn's Elijah is staged, the prophet appears in a dress suit, patent leather shoes and immaculate hair. In a highly trained voice he sings of that ancient and poignant conflict with Jezebel and Ahab and the prophets of Baal. However fine as music, there always seems irony in impersonating Elijah in patent leather shoes! And it needs audacity or indifference to have one's name coupled with the prophet's on a program. Perhaps singers get used to it, for they take the rôle as though it were the most natural thing in the world. Elijah's own view of such a performance would be refreshing, and perchance in disturbing contrast to that of the average musical critic.

As for audiences, that is the way they like prophecy served. On the whole it is the most comfortable and enjoyable way known. One feels fairly safe, at least in the audience, with a prophet in evening dress and patent leather shoes! He will be in all things circumspect. He will keep his place and everybody knows just what he will say next.

Unpredictable Prophets

The trouble with a real prophet is that no one ever knows what he will say or do next. He seldom keeps his place and has a way of appearing at most inconvenient seasons. The prophet as a contemporary is usually hated, while as a character in an oratorio he gets applause. So long as the singing pleases, audiences return home content. They are not concerned about deeper issues. The ancient drama and contest is but a foil for a man's voice! They do not consider the satire of the presentation.

Leighton in his youth once painted a picture of Elijah and Ahab in Naboth's vineyard. In his downright way Ruskin told him that he did not care for it. "You are still a boy," he said, "and a boy can't paint Elijah. The girls you paint are very nice, nearly beautiful." That is about as near as we may hope to get on a concert platform to the man who withstood Ahab! We turn him into a convention, and Elijah was anything but that.

To have someone sing in his name is one of our modern ways of building tombs to the prophets. Any actual prophet in our midst will probably be as lonely and boycotted as was this ancient one by his contemporaries, while the "fictitious" one gets princely fees. There were apparently some thousands of people in Israel in Elijah's day who had not bowed the knee to Baal. They were evidently none too keen on showing their colors. The prophet did not even know of their existence. They let him bear the burden alone. They never seem to have given him a god-speed. He had to support his protest with little or no backing from people who were supposed to be on his side. They chose to remain quiet and inactive even when great things were afoot. Like the tribe Meroz, held up for scorn in the ancient song of Deborah, "they came not to the help of the Lord against the mighty."

Facing the Weather Alone

When a man is brave enough to challenge evil and to champion some righteous cause, others have no right to let him face the weather alone. Many a gallant man has been beaten back through lack of comrades in the fight. Elijah stands out in his own day as a lonely and rather desolate figure. Three thousand years later crowds cheer a patent leather shoed singing representation of him. We are quite ready to take sides with the prophets when they are long dead.

Elijah's is a ministry of protest. He is a puritan in an age of moral decline. His life is a long struggle against certain drifts and tendencies, which are all the more dangerous because of the lead given in high places. He took his stand and paid the price. Some of his words are themselves brave deeds. His conviction that everything is at stake determines his style. He is too passionate, too much in earnest to camouflage his speech, "to weave fig leaves for the naked truth."

In the view of some contemporaries his style doubtless left much to be desired, as did the styles of Luther and John Knox in their day. Such men seldom belong to Matthew Arnold's "sweetness and light" school. Nor are they adepts at balancing words so carefully as to be noncommittal. They assail prejudices and passions and self-interests. About them is something too insurgent and unqualified to please the fastidious. "What went ye out for to see?" asked Jesus concerning one of that type, John the Baptist. Not something clothed in purple and fine linen, the ancient parallel to evening dress and patent leather shoes.

Good Form vs. Prophecy

God's cleansing winds are rough and violent, with a certain intolerance in their comings and goings. In a world where "good form" is a religion, where the "little laws that lackeys make" often seem to have more authority than the commandments of God, any original Elijah would hardly be to men's liking. The man who in God's name withstood Ahab and his court, his queen and her priests, would not at all resemble the "dapper young lady preachers" whom Charles Kingsley used to meet in the conventional clerical society of his father's Chelsea rectory, and whom he says he began to hate like the devil. Nor would he be regarded as a nice preacher by fashionable and very proper congregations.

It is one thing to listen to ancient heroisms and

protestations set to music and quite another thing to share in contemporary heroisms, to take our part in the strife of God as it presents itself in our own day. The peril of men apostatizing from the true God is as real now as then. There are drifts in our contemporary world that threaten the finer things in our midst.

If we are letting God's cause go by default in our own time, how ironic it is to listen approvingly to the deeds of one who withstood the drift in his day. Our time has its idolatries, and paganism is insurgent still. The price of freedom and purity is vigilance and strife.

It is not enough to go and applaud Elijah in a dress suit. The challenge is to share the spirit of that brave witness and protest.

B O O K S

Two Radical Books

THE NEW EXPLORATION. A PHILOSOPHY OF REGIONAL PLANNING. *By Benton MacKaye. Harcourt, Brace,* $3.00.

REGIONAL planning set in the framework of Spengler's cycles—but by one not willing to be wholly "caught by Spengler's dark metaphor." A plan against a background of time and space and present industrial complexities. Time: The great ice flow which "came out of the north . . . more than a hundred centuries ago. It drubbed the country more fiercely than could a thousand modern armies." Space: In China "the invasion of metropolitanism is perhaps about to meet an indigenous force which, light in iron, but heavy in man power and national tradition, may turn out to be an invincible opposition to what has appeared to be an irresistible flow." Today's complex world: Ever-increasing mechanization. A program which is in effect a rear attack on capitalism and there is considerable evidence that the author knows a frontal attack is overdue—via the engineering pathway, "control of commodity flow."

This is Benton MacKaye's book. He coins some phrases to carry his ideas. He clarifies with engineers' maps of his own making. He illustrates with the Appalachian trail, his own conception, almost literally his own handiwork. There is what amounts almost to an Appalachian Trail cult in New York and New England, a good cult since it takes men and women out upon "the open way." Already the trail is in great sections a reality. Since 1921 "most of the trail sections have been completed through New England, New York, New Jersey, eastern Pennsylvania, northern Virginia and the Carolina mountains."

Here is no pollyanna optimism. "Perhaps we are doomed to be engulfed" by industrialism. But no dark fatalism either. The regional planner must take account of that "dormant barbarian thrill for freedom beating beneath the waistcoat of the average citizen," and organize it for action. He must "take sides" in the struggle between an "indigenous" culture and the "intrusion" of industrial metropolitanism. And who knows but what life is on the planner's side? "While the glacier was here it must have seemed to be the main plan—it was dynamic and devastating; but it proved to be only an interruption. It was the indigenous and not the intrusive landscape which was to endure; the original 'plan' became the ultimate one, and what appeared to belong merely to the past turned out to belong to the future—and to the ages." This is a very wise book, and an original and exciting one. Will it move to action?

BILL HAYWOOD'S BOOK. *The Autobiography of William D. Haywood. International Publishers.* $3.50.

Occasionally something happens down in the turbulent world of unskilled and discontented labor of such tragic proportions that the event thrusts up into the quiet region inhabited by us middle class folk. Uneasy are we then for a time. Disquieted. If we didn't have to see it! Such events were Homestead and Cripple Creek; the Moyer-Haywood-Pettibone case in Idaho; Ludlow; the red raids and deportations; Centralia; Columbine; the Sacco-Vanzetti tragedy.

Here is a book by a contemporary of ours, who lived and worked down there in that world. It was his habitat. In turn radical trade unionist, socialist, I. W. W., communist, he participated in—helped prominently to give direction to—the class struggle when it was at its dramatic height in this country. There will be other peaks—and other tragic events. The reading of this book will disquiet us complacent folk, but it will at least keep us from being too surprised—and too inactive?—when the next sinister event occurs.

WINIFRED L. CHAPPELL.

Books in Brief

ONE THOUSAND SAYINGS OF HISTORY. *Compiled by Walter Fogg. Beacon Press,* $5.00.

This book is as useful, and ought to become as standard, as Bartlett's Familiar Quotations or (let us say) Clark's Quotable Poems. The material is drawn from the sayings of famous men, or the notable sayings of men not so famous, in moments of crisis or reflection. Some of them have become familiar as proverbs, others will be new to most readers. They range from the solemnity of epitaphs to the levity of wisecracks. Most of them not only embody some spark of wisdom but epitomize some moment of history and express the personality of some character. But what moment and what character? Here Fogg's special contribution enters. In a clever and well written page, he gives each saying its setting—"pictures in prose" he calls them. It makes a meaty volume for reference and illustration—preachers take note—and a pleasant body of desultory reading.

SLAVES OF THE SUN. *By Ferdinand Ossendowski. E. P. Dutton & Co.,* $3.75.

Ossendowski's books about Africa are remarkable alike for style and contents. This section just north of the big bend on the west coast is as unknown to most of us as the far side of the moon. How many of these towns did you ever hear of: Dakar, Formoriah, Labe, Kurussa, Konakry, Waghaduzu (capital of Upper Volta), Damako (capital of the Sudan)? Timbuktu seems, by comparison, as familiar as Jersey City. The total picture is one of harshness and misunderstanding of whites toward blacks and of hatred of blacks toward whites. But this is a passing phase, though it will be long

in passing. The ultimate results of invasion and even of exploitation will be for the general good, says the author. Christianity wins adherents among the natives in proportion as they have the consciousness of defeat. It is a consolation for slaves, he thinks. Yet Christianity opposes slavery and polygamy, upon which the economic and social life of the natives rests. Hence Islam, which encourages both, has an advantage. French West Africa shows four types of European penetration: in Senegal, compulsory teaching and European civilization for the natives; in Guinea, respect for native traditions and assistance to them in their own struggle with nature; in the Sudan, a tremendous effort by the whites for agricultural and economic development of the natural resources; in Volta, forced labor for the blacks for their own welfare. The author sought to understand the native mind as well as the methods of colonial administration. He presents a gorgeous pageant as well as a study in interracial contacts. W. E. G.

CORRESPONDENCE

The McConnell Cleaner

EDITOR THE CHRISTIAN CENTURY:

SIR: In Dr. Barnes' reply to Prof. Wieman I note that he does not include among his list of combatants the name of Bishop McConnell. It rather makes me question his sincerity. Dr. McConnell does so thoroughly mop up Dr. Barnes' little room, and then with his accustomed thoroughness sweeps under the bed and in the corners. He beats while he sweeps while he cleans, until one feels quite renovated when he has finished the article. But Prof. Barnes fails to mention the name of this distinguished thinker. It seems barely possible that the professor enjoys being used to eclipse the sun but at the same time he must remember that such a course has to be followed with smoked glasses. The effect on the sun is not considerable.

Gloversville, N. Y. WILL D. MCCURDY.

Chinese Labor Not Anti-Christian

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent investigation of the attitude of Chinese labor toward Christianity we became convinced that nationalist labor leaders welcome the assistance of the church, and that in some places at least the laborers themselves desire the sympathy and help of the Christian forces. When visiting Nanking, Colonel Thomas Tchou, of the national labor bureau, told us that when Dr. Sherwood Eddy and other Christian leaders a few years ago insisted that the social gospel should be emphasized in China, and that a Christian program should be at once outlined for the rising proletarian movement, many Christians either denied the existence of the labor movement or the need of a social gospel. This is the reason, he said, for the fact that the church has drifted along with almost no labor policy and has consequently arrived at a position of comparatively little influence in the labor movement. (Colonel Tchou was Dr. Eddy's interpreter during his evangelistic campaign in north China.)

Colonel Tchou said that a decided reaction against radicalism has come, and that the present government now insists that labor movements shall stress the economical rather than the political, and that therefore in his mind the church's opportunity to assist the labor movement is now here. He told us that the department of labor has many Christians in it and sincerely welcomes the assistance of the church. To quote: "Labor must now face its economic task and better the condition of the workers. This means hard, honest work from the bottom up. The church can get the sympathy of labor by doing constructive work now. This is the great opportunity of the church today—if she does what she can along these lines in the spirit of Jesus." Another proof of the government's friendliness is the fact that they invited Dean Wu of Hangchow Christian college to take charge of the social work for railway men.

In Soochow, we visited the labor headquarters which are in a Buddhist temple. Over the picture of Dr. Sun and above the nationalist party's flags are the words, "For universal justice." Here the labor leaders themselves told us that labor was not antagonistic to the church. They said they greatly appreciated what the church has done to help labor in Shanghai, and that they quite understood that the ideals of Jesus stood for that same just social order for which labor was struggling. The leader of the ricksha coolies' union said that the labor unions in Soochow welcomed the church's investigation of labor conditions, and that he believed that all Christians would be sympathetic toward labor aspirations, if they understood the wretched condition of the workers.

If the church withholds this help, she may lose forever the chance to convince the rising proletariat of China that Christ has a message for the workmen and that the church has a social gospel. If the church can clarify her message as to where she stands on the injustice of our present economic system and work wholeheartedly for the achievement of a Christian social order, so that neither the reactionary nor the progressive forces can have the slightest doubt where the church stands concerning economic injustices, which have caused a great class cleavage of our modern world, then the labor movements will rally to the support of the church. With a message and a mission socially prophetic, the church in China can become a great social force during this present period of reconstruction in China.

S. LAUTENSCHLAGER.

Shantung Christian University.
Tsinanfu, China.

Prof. Wieman's Leadership

EDITOR THE CHRISTIAN CENTURY:

SIR: Perhaps no one enjoys less than I do the emotions that come from "breaking into print," but the emergence of Dr. Wieman and your editorial about his significance have moved me to write an appreciation of the movement toward a science of religious, or spiritual, technique. We who are pastors and preachers welcome most heartily any helps that will make us better guides to people who want, really want, to go "from where they are to where they ought to be." Most of us have fairly ached to be of more service to people who want to be able "to close the circuit."

We have many strategists, but few tacticians in the great religious campaign. We have generals who are able to point out objectives to be reached, but so many common soldiers are sacrificed in the hands of non-commissioned and commissioned officers who fail in leading over the spaces in between. Distant objectives invite us, but just where to place our feet step by step seems to be a real problem in religious living. Dr. Wieman has been a very valuable helper in this every day and common matter.

In days gone by we had the class meeting. The class meeting has almost passed. However, it may come back if we are able to develop class leaders who know how to conduct religious clinics.

I have "felt it in my bones" for a number of years that we must develop pneumatologists who will be scientists in the work of religious technique. A pneumatologist must know his biochemistry and his psychology and, in addition, must have an experiential religious life.

Moscow, Ida. WILLIAM HINTS.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Catholic School Awards Medal To Former Governor Smith

The Laetare medal, awarded each year since 1883 by Notre Dame university, to an American Catholic whose achievements in some special field have brought glory to the Catholic faith, was awarded this year to former governor Alfred E. Smith. The principal address of the occasion was by Dr. Frank P. Graves, president of the University of New York, and state commissioner of education, who praised the work of Gov. Smith for the advancement of public education.

National Congregational Council Will Attack Skepticism

A vigorous attack upon cynicism and skepticism will be made throughout the program of the 23d biennial meeting of the national council of the Congregational churches of the United States, to be held at Detroit May 28-June 4. The general theme will be "Life-Giving Convictions." More than 3,000 members of the Congregational churches of the United States, Alaska, Hawaii and Porto Rico, as well as missionaries and Christian nationals from foreign countries, will attend. Fraternal delegates from other denominations and from interdenominational and benevolent organizations in this country and abroad will also be present. Among the speakers scheduled for the meeting are Rev. Frederick L. Fagley, Rev. Henry K. Booth, Rev. Douglas Horton, Prof. Ozora S. Davis, Rev. S. Parkes Cadman, Hon. W. E. Sweet, Miss Margaret Slattery, Rev. W. E. Barton, Prof. D. J. Fleming, Rev. Silas Evans, Rev. Clarence H. Wilson, Rev. Herman Swartz, Rev. Oscar E. Maurer and Rev. Chester B. Emerson.

New York Church Sold at $650,000 Profit

In a transaction involving nearly four million dollars, the Madison Avenue Methodist church of New York city has sold its present building and site on Madison avenue and 60th street and purchased a larger site in the same block. The date of possession, according to Rev. R. W. Sockman, minister of the church, is dependent upon the unexpired leases in the apartment house now standing on the new site. The new edifice is to cost a million dollars and it is hoped to complete building in three years. The cost of the new property is about $1,600,000 and the present site has been sold for about $2,250,000. This represents a balance of $650,000 which the church will use in starting construction on its new building.

Dr. F. C. Eiselen Chosen School Literature Head

The book committee of the Methodist church, at its annual meeting held in New York city late in April, nominated Dr. Frederick C. Eiselen, president of Garrett Biblical institute, Evanston, to succeed Dr. Henry H. Meyer as editor of Methodist church school publications. Dr. Meyer goes to Boston university as dean of the school of religious education. Dr. Eiselen has been a member of the International Sunday school lessons committee for a number of years. He received practically the unanimous vote of the book committee for the editorship, one vote being given to Dr. O. W. Fifer, of Indianapolis. A committee was appointed to announce Dr. Eiselen's election and to confer with him

British Table Talk

London, April 23.

THE message from the king, which is published today, has greatly moved our people. The words are the more significant since they come from one who is almost a typical Englishman in his dread of emotional outbursts. The king has always been a reticent man and, like others, he has wondered whether after all he had the affection of his people. That doubt, he tells us, has been removed: "It was an encouragement beyond description to feel that my constant and earnest desire had been granted—the desire to gain the confidence and affection of my people." This is one of those self-revelations which cost the writer much, but bring a very great return of trust and understanding. It may be said that the bond between the king and his people, always a firm bond, has taken since his illness a new character, more personal and intimate. The rest of the king's letter is just as admirable and timely. It is possible to hope that there will come a time when "the national anxieties of all the peoples of the world shall be felt as a common source of human sympathy and a common claim on human friendship." Reading these words and the speech of Mr. Gibson at Geneva on the same page, I felt inclined to call upon my fellow-passengers on the London and North-Eastern railway this morning to observe these signs of the times, but I did not.

The King

* * *

The Prince and Mr. A. J. Cook

The papers have remarked upon the friendly words of Mr. Cook, the miners' leader, concerning the prince. To my readers Mr. Cook's name will conjure up at once dark memories of the general strike in 1926, and even suspicions of revolutionary projects. It will come as a surprise to find him telling with obvious sincerity how much the prince of Wales had done for his people. At the time I called my readers' attention to the obvious impatience which the prince showed of red-tape; and to his bold and humane action and to his very candid language about the sufferings of the miners. I shall not forget his broadcast message on their behalf, to which I listened; it had the ring of a genuine sympathy and an indignation at a system in which men and women and children had to suffer, what he had seen with his own eyes. Mr. Cook has heard and understood, and his theoretical republicanism fades away in the presence of a prince who acts simply and bravely as a friend of his people. Mr. Cook is an almost typical miner, not easy to win, but once won, always constant. There is no doubt that the heir to the throne, within the limits of his constitutional position, will use his influence on the side of the weak and the suffering.

* * *

Mr. Churchill and Mr. Snowden

There is no doubt that Mr. Churchill thought he had secured a strong reinforcement for his party when Mr. Snowden became indiscreet upon the subject of war settlements, especially with France. On the day following I noticed that at least two papers friendly to the government said

(*Continued on page* 662)

A Brilliant Review of American Cults and Manias

The CONFUSION of TONGUES

By CHARLES W. FERGUSON

"Few books have given me more pleasure or instruction . . . Ferguson has done for America what Irenæus did for his day. All who read his book will have reason to think furiously."
—F. J. FOAKES-JACKSON, in the Union Alumni Bulletin

"The finest sample of keen analysis and ironical exposure it has been our privilege to read."
—WOODBRIDGE RILEY, in the Saturday Review of Literature

"The material is gathered from a vast hinterland of sources, well organized, vividly written up, and suggestively interpreted."
—GAIUS GLENN ATKINS, in the Homiletic Review.

THIRD PRINTING
at all Bookstores $3.50
DOUBLEDAY DORAN AND COMPANY, Inc., Garden City, N. Y.

Auburn Theological Seminary

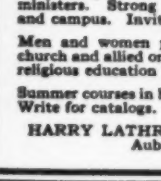
School of Religious Education

For 111 years Auburn has been training ministers. Strong faculty, ample buildings and campus. Inviting spirit of fellowship.

Men and women prepared for positions in church and allied organizations as directors of religious education and assistants to pastors.

Summer courses in both Seminary and School. Write for catalogs.

HARRY LATHROP REED, *President*,
Auburn, N. Y.



593 Park Avenue
New York City

Special Subscription Price During the Present Campaign Two ($2.00) Dollars.
Send for Sample Copy

Printed Sermons by
Harry Emerson Fosdick
Pastor
Park Avenue Baptist Church

and preacher at the National Religious Radio Services appear regularly in
THE CHURCH MONTHLY
Also Articles on
Church Drama Music, Sculpture, Architecture and other topics

PACIFIC SCHOOL of RELIGION
PREPARES for the RELIGIOUS VOCATIONS
BERKELEY CALIFORNIA

Pulpit Gowns
and Choir Vestment
Custom Tailoring
FOR CLERGYMEN
Pulpit Hangings and Bookmarkers
Cox Sons & Vining
131-133 East 23rd New York City

urging the necessity of his entering upon his new task at the earliest possible moment.

Special Correspondence from California

Pasadena, April 23.

"CELEBRITIES" are not news in southern California, now that Col. Charles Lindbergh, Arthur Brisbane, William Allen White, Walter P. Chrysler, George Horace Lorimer, Count Keyserling, Will Durant, Bliss Carman, and Leach of the "Forum" have looked in on us.

Tagore in California

The "captains and the kings" of finance have long wintered out here; the great preachers—"retired," and also those whose "original tread" is still good—have known us for a long time. And there have been and are college presidents, who annually and at the proper season, become anxious about their alumni along the Pacific coast—especially the southern portion! Nevertheless, there was a flutter of expectancy recently among our intelligentsia, caused by the announcement that Dr. Rabindranath Tagore, of India, was to give a course of lectures the latter part of this month at the University of Southern California. His mission was to interpret to the occidental mind something of the soul of India, as revealed in her poetry, literature, and mystical philosophy. He came, and with him were Prof. A. K. Chand and S. Dalta. The latter is a student of Tagore's; and Prof. Chand is on the faculty of Calcutta university. All of them had been in attendance at the National Educational conference at Vancouver, B. C., where Sir Rabindranath was one of the speakers. The noted philosopher had been engaged for six weeks' classroom work, in addition to several public lectures—but inside of 48 hours he was on his way back to his beloved India! The explanation given was "a sudden physical collapse," possibly precipitated in part by over-exertion on his journey, and in part by trouble with customs authorities over a lost passport.

* * *

Congregational Leader Resigns

Rev. Daniel F. Fox, of the First Congregational church, Pasadena, who came here 20 years ago from the California Avenue Congregational church, Chicago, has resigned from his pulpit, the resignation to take effect June 1. The editors speak of him as an asset; and "Jim" Foley, our poet, wrote a perfectly good poem about him, ending it:

"Preacher and Pastor and Builder,
His title to fame has been won.
Wish I could write him a poem
As big as the job he has done!"

Dr. Fox says no one asked him to resign, that he is still happy, will not take another pastorate, and does not wish to be made "pastor emeritus"—for that makes him think of "moth-balls"!

* * *

Dr. Patton May Return To California

Prof. Carl S. Patton, for nine years pastor of the First Congregational church, Los Angeles, and at present professor of homiletics in Chicago theological seminary, has been extended an enthusiastic call to return to the pastorate of this important church. Dr. Patton made a large place for himself in southern California outside of church circles as well as among the churches generally, by his urbanity, his genial-mindedness, his intellectual brilliancy, and his constructive leadership.

* * *

Philosophy in California

The University of Southern California has just broken ground for the Mudd Memorial Hall of Philosophy. The contractor's estimate of the cost is $281,650. The donor is Seeley W. Mudd, an alumnus of the university. The plans of Prof. Ralph Tyler Flewelling, head of the department of philosophy, include a strong regular staff of professors and several visiting professorships. Already Wildon Carr and F. C. S. Schiller are among the noted philosophers on this faculty.

* * *

And So Forth

Much has been made of the fact that the students of California Institute of Technology voted recently that they desired neither prayers nor chaplains at their weekly assemblies. It is a mistake to interpret this action as due to an antagonism to religion, or to religious indifference. The students at "Caltech" are specialists, and each week come together to hear specialists from the outside world. A half-hour's preliminary program cuts down the time available for the visitor. Many of the foremost teachers of the institute are openly aligned with organized Christianity, some of them active in local churches.

JAMES ALLEN GRISSINGER.

King George Honors General Booth

King George of England on April 29 or-

VOCATIONAL TRAINING

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO and THE CHICAGO THEOLOGICAL SEMINARY

During the Summer Quarter of 1929
First Term: June 17 to July 24
Second Term: July 25 to August 30th

offer jointly the courses especially intended for the training of various types of Christian vocation:

PASTORATE
Charles Whitney Gilkey
Charles Thomas Holman
Carl Safford Patton
Robert Cashman
Von Ogden Vogt
W. H. Greaves
Archibald Gillies Baker

DIRECTORS OF RELIGIOUS EDUCATION
Theodore Gerald Soares
William Clayton Bower
Ernest John Chave
Harold J. Sheridan (Ohio Wesleyan)
Walter M. Alderton

RELIGIOUS WORKERS IN COLLEGES
Richard H. Edwards (Cornell)
Theodore Gerald Soares

FEDERATION SECRETARIES, CITY MISSION SECRETARIES, SOCIAL WORKERS
Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America
Charles Thomas Holman
Arthur Erastus Holt
James Mullenbach
Oscar C. Helming

FOREIGN MISSIONAIRES
Archibald Gillies Baker

Students preparing for these vocations may also make elections from forty-four graduate courses given in Christian Theology and Social Ethics, Church History, New Testament, Old Testament, and Comparative Religion.

All of these courses are applicable to the requirements for the A.M., D.B., and Ph.D. degrees.

Advanced courses in all theological disciplines are offered, which are especially valuable for Instructors in Theological Seminaries.

Several courses of popular lectures on religious subjects such as are usually given in Institutes, are open to the public as well as to graduate students.

Altogether, the Joint Faculty offers seventy-five graduate courses of one or two terms given by thirty-seven instructors.

Further details are given in the Summer Announcements of the two institutions.

Reservations of rooms should be made as early as possible.

SHAILER MATHEWS,
Dean, The Divinity School,
The University of Chicago

OZORA S. DAVIS,
President,
The Chicago Theological Seminary

ered to be conferred upon Gen. Bramwell Booth, deposed commander of the Salvation Army, the order of Companion of Honor. This carries no title or precedence but ranks after the first class of the Order of the British Empire.

Dr. O. S. Davis Recovers from Operation

Pres. Ozora S. Davis, of Chicago theological seminary, who underwent a serious surgical operation in April, has fully recovered and hopes to be present at the meeting of the National Congregational council at Detroit, May 28-June 4. Dr. Davis is one of the retiring moderators, Hon. William E. Sweet being the other.

United Church University Seeks Million

Mount Allison university, United church school of the Maritime provinces, has begun a campaign for funds amounting to a million dollars. Last summer a new theological college, consolidating three colleges of the former Congregational, Methodist and Presbyterian churches of Canada, was opened on the Provincial university campus in Vancouver, B. C.

Rev. G. C. Stewart Says "Adventurous God" Is Modern Ideal

Speaking at the opening meeting of the annual congress of the Episcopal church, meeting at Ann Arbor two weeks ago, Rev. George Craig Stewart, of Evanston, declared that "we can believe in a God who is not only personal but who is even an adventurous God." Discussing the recent pronouncement of Einstein on the subject of God, he said that the scientist has declared himself no atheist, but rather a deist. "Einstein conceives God as a kind of eternal Einstein," continued Dr. Stewart, "interested in whole processes, but bored by people whom he regards somewhat as modern physicists describe electrons—small particles of nothing moving very swiftly."

Dr. Breasted Reports Archeological Progress

Dr. J. H. Breasted, of the oriental institute of the University of Chicago, who last summer through the Megiddo expedition, directed by P. L. O. Guy, discovered the stables of Solomon, reports that the stables are soon to be destroyed in the search for further evidence of lost civilizations. Below the city of the early Hebrew monarchy, it is believed, will be found the earlier city of the wealthy Canaanite kings. The entire site of Megiddo has been taken over by the Egyptian government and is open to excavation by the institute, which heretofore has been limited to a small segment of the area rented from native owners.

Presbyterian Assembly Meets in St. Paul Next Week

The general assembly of the Presbyterian church is to meet in St. Paul, Minn., May 23-29. Much interest is taken in the question as to the new moderator. The candidate of the liberals is reported to be Rev. Cleland B. McAfee of Presbyterian seminary, who withdrew at the last assembly in favor of the present moderator, Rev. Hugh K. Walker, of Los Angeles. Prof. J. Gresham Machen of Princeton theological seminary is being put forward by the conservatives, but Dr. Robert D. Wilson of Princeton is also mentioned for the moderatorship, his advocates suggesting that his election would fittingly mark his golden anniversary as a teacher of Old Testament in Presbyterian seminaries; he is now 73 years old. One of the Princeton men, it is believed, will withdraw in favor of the other.

Tagore at Education Council In Victoria, B. C.

A writer in the New Outlook, Toronto, reports with enthusiasm Rabindranath Tagore's address on "Education and Leisure" at the National Education council meeting last month at Victoria, B. C. Tagore's profounder message, according to this reporter, is the worth of the spiritual and an earnest and kindly plea that we of the west should not permit ourselves to "lose the dignity of the soul." He elaborated this in his address, in which he contended for the necessity for quiet in modern life.

Religious Literature Head For Scribners Disappears

Henry A. Sherman, manager of the religious literature department for Charles Scribner's Sons for 30 years, left on a New York liner for Boston April 29, with the purpose of a combined business and vacation trip and was missing from the steamship the next morning when she reached the Boston pier. Mr. Sherman's sister reports that he had been troubled with high blood pressure and dizziness for

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Does Your Church Need Money?
Over 5500 Church Organizations have raised much-needed funds by the sale of—
GOTTSCHALKS METAL SPONGE
It cleans and scours everything. Does not sliver, rust or scratch. Keeps hands dainty. Write for information on this Money-Making Plan.
METAL SPONGE SALES CORPORATION
Dept. 108 Lehigh & Mascher Sts., Phila., Pa.

MONEY MAKING AND ENTERTAINMENT PLANS
A monthly magazine full of new ideas for programs, parties, socials, fairs, bazaars. A Gold Mine for Society Leaders. Sample 25c. Year $2. Desk 27, 2346 N. High St., Columbus, Ohio.
150 Entertainment or supper Tickets To New Subscribers **FREE**

RELIGIOUS EDUCATION DIRECTOR AND ASSISTANT PASTOR—YOUNG MAN COLLEGE GRADUATE — CITY EXPERIENCE GOOD REFERENCES—DESIRES POSITION. ADDRESS B. W. Christian Century.

"Magnificent!"—Dr. Charles Francis Potter . . . "Most dynamic treatment of the modern religious complex yet published in our country."—Prof. Harry Elmer Barnes . . . "Masterly, exact, exciting"—Prof. Irwin Edman.

Have you read

RELIGION AND THE MODERN WORLD

By John Herman Randall and John Herman Randall, Jr.

This Book and

RELIGION IN AN AGE OF SCIENCE

By Edwin A. Burtt

both just published

are the first 2 volumes in the "Religion and the Modern Age" Series, edited by John Herman Randall—brief, clearly written books dealing constructively with the problems of present-day religious life in the light of **modern conditions.**

Each $1.50

Buy your books of your bookseller

F. A. STOKES COMPANY, Publishers, N. Y.

"The Capitalistic System Stands Condemned" in the eyes of Harry F. Ward
says the Survey, which reviews Dr. Ward's new volume.

OUR ECONOMIC MORALITY

and the Ethic of Jesus

"The method of Dr. Ward is a thoroughgoing, frontal attack on the present economic order. To him all talk about social health is futile until the profit system of industry and business is removed as a cancer is removed from the human body.

"Dr. Ward has not undertaken to present any 'blueprints' the task he set himself was critical. He has done it skilfully and with painstaking thoroughness." ($2.50)

The Christian Century Book Service
440 S. Dearborn St., Chicago

Themes for
VITAL PREACHING
Edited by Carl Betz and Paul Krutzky.

The purpose of this book is to open up to the pastor the wealth of the material that is to be found in the Bible. And this material is organized around the calendar of the Christian year. Suggested lessons, texts, preaching themes and brief outlines. The book should not be a crutch, but ought to help pastors correlate their sermon preparation around a definite plan of Christian instruction. [$2.00]

Christian Century Book Service
440 S. Dearborn St. Chicago

several months. She thought he might have fallen over board while subject to a dizzy spell.

Special Correspondence from Chicago

Chicago, May 6, 1929.

THE Chicago church federation, of which Dean Shailer Mathews is the present president, has set its hand to a large task. It is taking a long look forward if one may judge by the contents of a special issue of the Chicago Church Federation bulletin which has just come to hand, and which is given over entirely to a discussion of "The Call to the Church in Greater Chicago." The discussion is being accompanied by vigorous action. There are two phases to the task which the federation has set itself; one calling for immediate action and the other for a long-time program. The immediate action proposed is that the churches "by prophetic ministry, by courageous and powerful challenge of the forces of evil, by spiritual education, and by a redemptive life and service," mobilize their forces for the redemption of the city. After confessing "the presence of crime, violence and disorder in the city, a political life that has degenerated to a point where there is widespread complicity on the part of many who represent the people with the conditions that prevail," the call urges that the first and most immediate duty of the churches is "to bring an intelligent and sustained body of support to the public officials recently elected, to direct a movement for the enforcement of the law and a municipal government that the people can trust." To this end union ministers' meetings in the loop have already been addressed by U. S. District Attorney George E. Q. Johnson and States Attorney John A. Swanson; a great city-wide young people's rally in Moody church and a mass meeting in Orchestra hall also are planned; and a series of community mass meetings in at least 20 districts of the city are proposed. But the federation is not satisfied with this program of immediate action. It calls upon those to whom its message is sent "to envisage the total task of the church in such ways that, in the vista of immediate duties, there will loom its permanent and deeper task." As a practical step in this direction it urges the active enlistment of all the denominations in the city-wide church survey now being conducted by the research and survey department of the Chicago Congregational city mission and extension society. This research group has very generously been functioning as the research and survey department of the comity commission of the church federation and all their findings have been made available without cost to all the churches. It is now desired, however, to speed up the process and to assure the wider usefulness of the survey by securing the active participation of the various denominational city mission societies and theological seminaries. A definite plan has been proposed and it appears certain that most of the major denominations will share in this fundamental process. Representative conferences have been held and the plan unanimously endorsed. When it is completed it will provide a basis of knowledge for the projection of church programs, for the adequate religious occupancy of the city, and for effective ministry to the city's need, that is now almost totally lacking. And more, it will develop the habit among Protestant Christians of Chicago of united planning to meet the whole city's need—surely a vast improvement on the segmentary, narrowly denominational method and spirit which has too often prevailed in the past.

* * *

Death of Editor John A. Earl

Dr. John A. Earl, for several years past editor of the Baptist, the official organ of the Northern Baptist convention, published in Chicago, died in the Baptist hospital, St. Paul, Minn., May 4. Dr. Earl was born in Scotland 62 years ago, worked in the mines as a boy in his native country, if my memory serves me rightly, came to this country and worked his way through school, college and seminary, became pastor of some of the greatest Baptist churches, later president of Des Moines university and finally editor of the Baptist. He was a man of vigorous intellect and great heart and exercised an enormous influence

(*Continued on next page*)

Reformed Leader of Germany Now in This Country

Rev. W. Kolphaus, of Ulotho, Ger-

HUNKY DORY FARM
BALSAM LAKE, WIS.

A Summer Resort whose Keystone is Christian Fellowship

Catering to Christian People only.

Located in the most Wonderful part of Northwest Wisconsin where the lakes dot the landscape, in the Forest lands, and the stately pine nods a beckoning welcome to those who enjoy Nature as God made it.

Twenty-three cozy, modern, cottages with large screened porches, all completely furnished with comfortable beds, stoves, etc., all situated on dry ground, among the pine and hardwood trees, overlooking Lake Clare, one of the most beautiful, deep, clear, soft water lakes in the North, whose clean soft sand beach and safe shore is an irresistible invitation to the bather. The Large Central Dining Room and Recreation Room, with its huge cobble stone fire place, and decorated with interesting and curious things from the Forest, invites you not only to come and enjoy it, but also to the Devotional Service that is held there every Sunday morning after breakfast.

The principal attractions are fishing, boating, bathing, canoeing, hayrack rides, corn roasts, camp-fires, croquet, horseshoes, hiking thru the forest along old Indian trails, where rare birds and flowers greet the Nature lover at every turn, to the Indian village, and to the "Limberlost" where 24 varieties of Orchids have already been identified. Thursday evening is "Children's Night" at which special entertainment for them is provided.

Hunky Dory has 800 acres of forest land and a modern farm with its fine herd of tuberculin tested Holsteins, sheep, hogs, poultry, bees, also a two-acre garden, (which supplies our tables with fresh milk, cream, butter, chickens, eggs, honey, maple syrup, vegetables, etc.) Families with children are especially welcome. Reservations should be made at once. Rates adults $15.50 to $30 per week; children $10.00. References required. Ours is Dr. Fred Jordan, Dist. Supt. West Wis. Conference, Rice Lake, Wis. Booklet on request.

HUNKY DORY FARM
Mr. and Mrs. C. L. Wilcox, Props.
BALSAM LAKE, WIS.

There are many like these

many, one of the leaders of the Reformed church in Germany, is visiting in this country in the interest of the new theological school of the Reformed church union, located at Elberfeld.

Drew's New President Finds Methodism "Hated"

During the commencement exercises of Drew university, President Ezra Squier Tipple, retiring president, took occasion to present his successor, Dr. Arlo Ayres Brown, now president of the University of Chattanooga. Dr. Brown spoke briefly and in the course of his talk remarked that there is now a new attitude toward Methodism, discernible throughout the country. The situation was analyzed as the coming of a third phase in the de-

CHICAGO CORRESPONDENCE

(*Continued from preceding page*)

nis denomination. He was progressive; but a leader who stayed within sight of his followers. The world is poorer for his passing.

* * *

Catholic Bishop Confirms Class of 500 Negroes

A class of 500 Negro converts to Catholicism was confirmed yesterday by Rev. Bernard J. Shiel, auxiliary bishop of Chicago, in St. Elizabeth's church on the south side, of which Father Joseph Eckert is pastor. In the seven years of Father Eckert's pastorate nearly 1800 colored people have been prepared and presented for confirmation. Catholicism is making great headway among the colored population of Chicago but, according to the statement of Father Eckert, almost all of his converts come from groups which have no church. "The work has just begun," Father Eckert is quoted as saying, "both for the Catholic and Protestant churches, and I believe that out of 200,000 or more colored people on the south side less than 70,000 are under the active influence of any religious faith." I have taken my class on more than one occasion to visit this church and have been most cordially received by Father Eckert and his assistants. One cannot but be profoundly impressed with the genuine affection and deep concern for their best interests which these priests and nuns have for their colored flock; and also with the affection and respect which they receive in return. Yesterday's confirmation class was said to be the largest class of converts ever presented to a Catholic bishop in America.

* * *

And So Forth

Judge Victor P. Arnold, who spent the best years of his life humanizing society's treatment of delinquent boys as judge of the juvenile court, died after a brief illness last Friday. . . . Grace Episcopal church, one of the historic church organizations of this city, burned down in 1915, has been rebuilt and connected directly with St. Luke's hospital. The new building, a fine gothic edifice, was dedicated yesterday. . . . Rev. O. Ingvoldstad of Grand Forks, N. D., has been called to the Wicker Park Lutheran church as successor to Dr. Simon Peter Long who died a few months ago. . . . Rev. C. T. Baillie, recently of Bloomington, Ill., has accepted the call of the Fullerton Avenue Presbyterian church. . . . Rev. C. G. Osborne, recently graduated from the Southern Baptist theological seminary, succeeds Rev. C. B. Althoff as pastor of the Lorimer Memorial Baptist church. . . . Two important denominational groups meet in the vicinity of Chicago this week: the Congregational conference of Illinois at Downer's Grove and the Chicago Baptist association at First church, Oak Park. . . . About 1000 women are expected to be present at a breakfast to be given to the general officers, secretaries and editors of the Women's foreign missionary society of the Methodist church by the Methodist women of the Rock river conference next Wednesday. The occasion is the 60th anniversary of the founding of the society.

CHARLES T. HOLMAN.

The outstanding hymnal for juniors and intermediates.

Hymnal for American Youth

by H. Augustine Smith

Returnable examination copies and quantity prices upon request.

Price, $1.00

The Century Co.
New York

THE ABINGDON HYMNAL

A Book of Worship for Youth

Edited by EARL ENYEART HARPER

Created on new principles to meet the new times; not "too superficial" nor "too formal"; vigorous and vital with the spirit of Youth; replete with hymns new and modern, and retains hymns that are forever new because they cannot grow old; constantly emphasizing Worship as a thing that is essential and dynamic; Services of Worship that make some of the great hymns glow with new meaning; thirty-two Responsive Readings which are genuine aids to worship.

Price, net, per copy, $1.00; per hundred, $75.00, carriage extra

THE ABINGDON PRESS NEW YORK 150 Fifth Avenue · CINCINNATI 420 Plum Street · CHICAGO 740 Rush Street

SUMMER CONFERENCE
THE FELLOWSHIP OF RECONCILIATION
SILVER LAKE, N. Y.

The Ordinary Citizen and International Change, August 18-24
Economic Change, August 25-31

This is a discussion conference. The program will be built from session to session, deriving its vitality from the experience of the group. Six or eight persons having special knowledge or experience will be present throughout to share democratically in the discussions. Among these will be:

Arthur E. Holt, Chicago Theological Seminary
Bishop Paul Jones, Fellowship of Reconciliation
Fabian S. Kemesis, Agricultural College, Dotsuva, Lithuania
Benson Y. Landis, Research Department, Federal Council of Churches
Leifur Magnusson, International Labor Office, Washington Branch
Tucker P. Smith, Committee on Militarism in Education
Frank Tannenbaum, Brookings Institution, Washington
Alice B. Van Doren, of the National Christian Council of India
J. S. Woodsworth, Labor M.P., House of Commons, Canada

Silver Lake, one of the Finger Lakes of western New York, lies in the heart of the beautiful and historic Genesee country. Epworth Inn, which stands in a grove on the east shore of the Lake, offers a fine setting for group life. Afternoons are free for rest and recreation. Bathing, boating, lovely drives and golf are available.

Registration is open to all who are interested. Reservations should be made in advance, accompanied by a deposit of $2.00. Registrants are urged to come for the full period, or at least for a complete week, since both discussions and fellowship are cumulative.

For detailed information write:
AMY BLANCHE GREENE
383 Bible House, New York City.

METHODS OF PRIVATE RELIGIOUS LIVING

By Henry Nelson Wieman

Dr. Harry Emerson Fosdick says:

"To those of us who are profoundly interested in religion as an intimate personal experience, it is most encouraging to have a philosophic mind like Professor Wieman come into the field with a treatise so searching and so practical" ($1.75)

Christian Century Book Service
440 S. Dearborn St., Chicago

nomination's relation to society: "First, an era when Methodism was despised, then a period of favor, and now a day when it is hated." This new attitude toward the church, he said, seems to be due in part to its position on the question of reform, and partly to other factors. "The 'wet' press holds the Methodists largely responsible for the passage of the eighteenth amendment." To other groups of society "we are all ignoramuses, and to still others Methodist means religion of the 'holy roller' type."

Professor Harnack on War and Peace

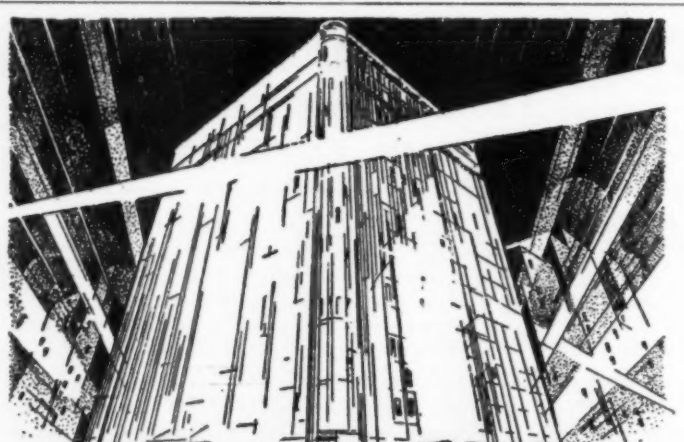
Prof. von Harnack, celebrated German theologian, has written for a German newspaper an important pronouncement on the subject of war and peace. Denouncing those who regard war as the mother of all progress, he declares that on the contrary war involves the wreckage of every moral principle, the outbreak of calumny and deceit, the ruin of civiliza tion, chaos and extermination. "As th origin of war is economic greed, blind na tionalism, and racial pride, we can se clearly," says Dr. von Harnack, "wha constitutes peace and how we should ob tain it. Peace is the outcome of a rea bond of friendship between nations, create and sustained by the mobilization of al moral forces: justice, love of one's neigh bor and of the foreigner, internationa intercourse for beneficent ends, these ar the necessary conditions of peace. Th duty of our time is to fulfil the message of peace on the earth. Enlightened states men in both hemispheres are working fo that object; but progress will be slow since it will mean a hard fight against economic and political selfishness. Con version, the spirit of sacrifice, a new kin of education and a new spirit will be in dispensable to us. So much so, that tru pacifism, far from being a source of weak ness, will strengthen the nations by bring ing their best energies into play."

Rollins College Host to Conference on Religion

Thirteen denominations were repre sented in the intercollegiate parley on "Re ligion and the Modern World," which wa held at Rollins college, Fla., April 19-21. The Methodist church had the larges number of representatives present. Pres byterians and Episcopalians assembled the next largest numbers. Other churches represented were Congregational, Baptist, Catholic, Unitarian, Quaker, Lutheran, Universalist, Jewish, Church of Christ and Christian Science. Father J. Elliot Ross of New York, Rabbi Solomon Gold man of Cleveland, Professor Cornelius Kruse of Wesleyan university, Connecti cut, and Rev. Everett R. Clinchy of the Federal council, were the leaders. Prof. William Adams Brown, New York, pre sided at each session and summarized the entire proceedings at the final session. The students discussed present-day religion and the relationships of religious people whose faith differs. The conference was planned and promoted by the National conference of Jews and Christians, of New York city.

Huntingdon, Pa., Reformed Church to Be Dedicated

The new Abbey Reformed church of Huntingdon, Pa., of which Rev. Hobart D. McKeehan is pastor, was dedicated



ENJOY the Week End in Chicago at the COMFORTABLE GREAT NORTHERN HOTEL

Get up a congenial party, two or more couples come to Chicago for a lark, take in the theatres or movie palaces, see the Art Institute, Field Museum.

New attractions every week. Our new service will make arrangements in advance for your party. Write for free copy of "This Week in Chicago" which is a complete entertainment guide.

Phone Harrison 7900

We will enjoy taking a personal interest in making your visit thoroughly enjoyable. *New garage one-half block.*

JACKSON, DEARBORN, QUINCY, STS.

AAA

CHICAGO HOTEL ASS'N

The Scandal of Christianity

By Peter Ainslie

"is a blazing, blistering excoriation of the whole denominational system. It is the long-delayed explosion of a fermenting conviction. And this is the conviction: that whatever good may have been accomplished in the past by all the more or less antagonistic groups of Christians, the whole system is pathetically inadequate to meet the desperate social, industrial and racial needs of today, and even less adequate to meet the larger problems of tomorrow." (The Survey)

This book is timely! Read it. ($2)

The Christian Century Book Service
440 S. Dearborn St., Chicago

May 12. The building was designed by Ralph Adams Cram. To the rear of the Gothic structure is a three story educational hall with 16 class and lecture rooms. Special memorial inscriptions have been written for this church by Joseph Fort

Special Correspondence from Cleveland

Cleveland, May 1.

DR. CHARLES F. THWING, president emeritus of Western Reserve University, is the new president of the Federated Churches of Cleveland. Under the guidance of its secretary, Rev. E. R. Wright, this organization has rendered the city a variety of services. Thanks to the work of the comity committee, churches have been so located that practically all the newer churches have distinctive parishes of their own. Cleveland is remarkably free from "ecclesiastical junk"—problem churches that face problematical futures. By bringing outstanding speakers to Cleveland the Federated churches organization has continued the education of her preachers, and also introduced the laity to a variety of new ideas. A recent change of policy in regard to religious education on the part of the Federated churches is an interesting revelation of the signs of the times. Five years ago the Federated churches paid the debts of the old Cuyahoga County Sunday school association and took over its work. This organization dates back to the days when the churches were chiefly interested in adult evangelism, and when the educational work of the church was farmed out to an organization of enthusiastic laymen inspired by Marion Lawrance. For five years the Federated churches has continued this work under thoroughly trained leadership, but with the old type of control by a board to all intents and purposes self-perpetuating. Despite a large investment of money and the employment of men and women of talent, the results have been disappointing. A change of personnel at this time is opening the way for a new approach to the problems of religious education. In the years since the old Sunday school movement got under way a great change has taken place in the churches. The training of the young is no longer a sideshow, but the main issue. The churches are unwilling to entrust this department to either amateurs or outsiders. It is now central in the life of the church. Realizing this change, the Federated churches is now making its department of religious education directly responsible to the churches through the denominations. Instead of trying to impose a program from without, it will seek to follow the plans of the local churches and of the denominations. The major responsibility will be upon the denominations. If there seems to be work which the churches desire done in common through the agency of the Federated churches, it will be undertaken. If no such tasks appear, the field will be left with the denominations. Instead of employing a secretary and then getting him find something to do, the job must first appear before the man will be secured. Outwardly this looks like a retreat, but the officers of the Federated churches consider it an advance towards reality and genuine service. Too much interdenominational activity is carried on as a matter of habit and because somebody sees in it a job rather than because it is really needed.

Cleveland Churches and Religious Education

* * *

Religious Journals That Are Profitable

In a day when most religious journals exist by virtue of a subsidy, Cleveland has three periodicals, two published for preachers and one for laymen, which are run for profit, and are apparently making one. Over twenty-five years ago F. M. Barton, a Methodist layman, established the "Expositor," and derived from it a modest fortune. Since his death the paper has seen a number of changes, but is still prospering and paying dividends to the Barton estate under the guidance of J. M. Ramsey, a Lutheran minister. Five years ago "Church Management" came into existence, with E. E. Buckow, formerly with the "Expositor," as business manager, and W. H. Leach, a Presbyterian minister, as editor. Its specialty has been church administration. The first of the year the same management put forth a new periodical for laymen called "Church Leadership," which gives every promise of almost spectacular success.

* * *

Suburban Church Joins Cleveland Union

The Fairview Community church, after five years of independent service to a suburban community, asked for membership in the Congregational Union of Cleveland, and was received at the spring meeting, held in the Federated Church of Chagrin Falls—an enterprise in which Congregationalists and Disciples have worked together for ten years. The Fairview church has never had a Congregational pastor, and the present minister, Elmer E. Voelkel, is a Presbyterian. Three motives led the church to seek denominational affiliation—the desire to relate itself to the problems of the world through missions, the yearning for fellowship, and the thought that in years to come the church would need aid with its building project.

* * *

And So Forth

Dr. Henry Churchill King is living quietly in his home at Oberlin. He is able to see his friends, but finds it impossible to undertake any work requiring prolonged concentration. Although somewhat aged, his appearance still belies his years. . . . The Washington Congregational church of Toledo is experimenting with a meeting for silent devotion. For half an hour the people assemble in the auditorium while the organ is played softly. Printed themes for meditation are used. Paul G. Macy is the pastor. . . . After a pastorate of six and a half years with the East View Congregational church, Rev. John W. Logan has resigned and is returning to New England, his old home.

JOHN R. SCOTFORD.

take 5 minutes NOW to

BE HONEST WITH YOURSELF

Consider your preaching. Is it growing richer year by year? Is your mind more fertile? Are you bringing to your people the deeper wisdom that comes from wider knowledge, from constant study of the great problems of religion? Then just suppose you should put yourself for a few weeks under the guidance of

BRIGHTMAN of Boston

in a study of the Philosophy of Religion

or

LEWIS of Drew

in a study of the Person and Work of Jesus Christ

or

SCHERMERHORN of Garrett

in a study of Pauline Christianity

or

LONGACRE of Iliff

in a study of Jeremiah

or

BURCH of Garrett

in a study of John's Gospel.

Suppose you could do this at a cost so nominal as to be within the easy reach of every preacher's purse, and while you continued all your regular parish work. Suppose that, instead of scattered reading, you had a period of regular, solid study under the personal attention of these great teachers. Might it not mean

A TRANSFORMED MINISTRY

for you? For full information, send in the coupon today.

CC

Commission on Courses of Study
Methodist Episcopal Church

ALLAN MACROSSIE, *Executive Secretary*
150 Fifth Avenue, New York City

Please send me full information concerning the Graduate Courses of Study offered by your commission.

NAME.....

ADDRESS.....

PASTOR OF.....CHURCH

EFFECTIVE PREACHING

14 Lectures delivered before the Boston University School of Theology

LUCCOCK: Reality in Preaching
NIEBUHR: The Minister as an Expert
McCONNELL: The Preacher and World-wide Views
JEFFERSON: The Place of the Preacher
SPERRY: Mental Habits of the Minister
OXNAM: The Preacher and Industrial Questions
HUGHES: The Preaching of Jesus—An Example
HOUGH: The Adventure of Preaching
Also: Stafford, Stidger, Anderson, Cadman, Levi and Crane

The volume is edited by G. BROMLEY OXNAM ($1.50)

Christian Century Book Service
440 S. Dearborn St., Chicago

Newton, Von Ogden Vogt, Percy Dearmer, Henry van Dyke, L. P. Jacks, Dean Inge and others.

Special Correspondence from New England

Boston, May 1.

THE MAINE conference of the Methodist church, at Bangor, April 12, after a protracted and spirited discussion, censured sweeping criticisms of the Protestant ministry which had been made in an address by Prof. William L. Stidger, of Boston university school of theology. This implied no reflection upon the speaker, as is proved by the fact that the resolutions were not carried by a large majority, and a subsequent vote of appreciation for Dr. Stidger's stimulating message was adopted. The statements disapproved by the majority are clearly indicated in the following quotations: "We deeply resent the inference made that 'we Protestants have no conviction' as compared with the priesthood of the Roman church, and 'preach a take-it-or-leave-it-alone gospel, a willy-nilly, wishy-washy, it-doesn't-make-much-difference-anyhow gospel.' That we 'have lost the sense of sin and note of authority in our preaching.' That our theological seminaries 'are more concerned with making Ph.D.'s, in whose breast the milk of human passion is dried up, than in saving souls.' That 'the bringing in of the kingdom of God has been lost sight of.' We wish further to express our entire disapproval of the statement that 'the average preacher trained in a seminary is afraid to make any statement for fear that Prof. So-and-So from Germany or England may believe otherwise.' We heartily agree with Dr. Stidger that 'the hour has come when seminaries, colleges and church institutions ought to declare against war.' We call his attention to the fact that such a declaration has already been made in vigorous terms by our general conference, annual conferences, and thousands of preachers." The strength of Protestantism is in its constant self-criticism. But I find that this resentment against a general indictment is regarded as timely and wholesome.

Maine Methodists Defend Protestant Ministry

* * *

Hartford's Special Course On Latin America

The Kennedy school of missions in the Hartford (Conn.) seminary foundation is offering, during its first semester, Sept. 24 to Jan. 20, a "special course of study for missionary candidates and furloughed missionaries," which will better fit for "the new opportunities confronting evangelical missions among the cultured classes of Latin America." "The new interest in Latin America on the part of the people of the United States; the spiritual awakening evidenced by the response of intellectuals to the work of E. Stanley Jones, Dr. John Mackay, Prof. Erasmo Braga, and others; and the request of the Montevideo conference for thoroughly qualified workers, all call for a new, thoroughgoing program of missionary preparation." Dr. Samuel G. Inman and Dr. Juan Orts-Gonzales will be on the staff. Courses offered will include the Spanish language, Hispanic-America literature, ethnography and history, Roman Catholicism, etc.

* * *

Boston's Second Interchurch Banquet

Of this gathering, on April 8, at which he was the chief speaker, Dr. S. Parkes Cadman writes: "I have seen nothing quite like it or upon such a scale, though we have had interesting gatherings here in New York." Nearly 900 guests, 200 or more being Jews, enjoyed social fellowship at small tables in the largest available banqueting room. One guest remarked: "At our table we had Baptists, Congregationalists, Methodists, and four Hebrews, and a most happy time." At the speakers' table were seated four bishops, Episcopal, Methodist, and Greek; two rabbis, and the

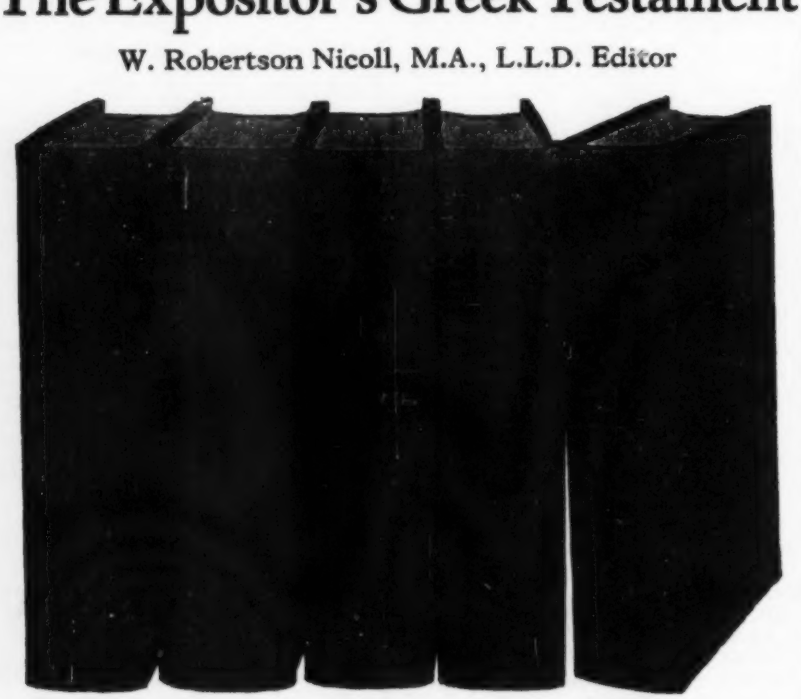
(*Continued on next page*)

Lutherans Plan Seminary Merger

A merger of the Gettysburg, Mou

The Expositor's Greek Testament

W. Robertson Nicoll, M.A., L.L.D. Editor



A commentary as well as a Greek text and translation

The Expositor's Greek Testament was conceived by Dr. Robertson Nicoll and carried out under his careful editorship. His purpose was to produce a work which should include all that was most reliable in the international exegesis of the New Testament and to present it in the form of a critical edition of the Greek Text. Scholarship which was scattered through multitudes of books he purposed to bring together into one comprehensive survey. The Plan of the Work: The preparation of the critical introductories and notes to each book of the New Testament was allotted to different scholars. The notes printed below the Greek Text are historic and critical in character; they are suggestive of the deeper spiritual meaning of the context and keep in view the needs of the student seeking religious insight and the requirements especially of the minister. Description of the Books: The set consists of five handsome quarto volumes, beautifully printed on specially prepared paper. Bound in durable buckram.

Price of the 5 Superb volumes, SPECIAL, $18.50 (Cash or Credit)

This great work will add light and guidance through your years of New Testament study

Christian Century Book Service : 440 S. Dearborn St., Chicago

Airy and Susquehanna Lutheran theological seminaries will take place in 1931 if plans of a joint committee, functioning under authority of the United Lutheran church in America, are approved by the directors of the three institutions and

CORRESPONDENCE FROM NEW ENGLAND

(*Continued from preceding page*)

Catholic president of the newly formed Calvert round table, composed of Roman, Protestant and Jewish laymen. Rabbi Levi, as well as Dr. Cadman, thrilled his audience. "Blest be the tie that binds" was heartily sung.

* * *

Cardinal O'Connell on Einstein's "Atheism"

Addressing students' clubs on Sunday, April 7, Cardinal O'Connell said: "What does all this worked-up enthusiasm about Einstein mean? I have never met a man who understood in the least what Einstein is driving at. I seriously doubt whether Einstein himself really knows. Now I have my own ideas about his so-called theories, his relatively and utterly befogged notions about time and space, . . . the sole basis of which, so far as I can see, is to produce a universal doubt about God and his creation." Such statements from such a source, just before the Einstein jubilee, created a profound sensation. On the following Friday, the cardinal wrote to the Boston American: "When I spoke to the students, I was talking without special preparation. Now, after gathering a host of facts, it is no longer a mere impression, but a clear conviction that his theory is false in its deductions, plagiaristic in its main statements, and atheistic in its tendencies." In support of the second count, he said: "It is claimed, with every credible proof, that this same theory was borrowed or filched from the works of Prof. Reuterdahl, published 17 years before, with the very important difference that Reuterdahl, a man of international fame as a scientist, states his theory in such a way as to make it clear that there is and must be a First Cause, whereas Einstein deliberately leaves out God. Behind the Einstein cloak lurks the ghastly specter of atheism." The news was cabled to the philosopher, whose wife stated that the attack "left him cold." According to the Daily Jewish Bulletin, Louis Marshall replied at the celebration in the opera house, New York, on April 18, drawing a parallel with Galileo. "It is such men as he who ennoble religion and strengthen the concept of God. We glory in Einstein as a true and faithful child of God."

* * *

Federated Churches To the Front

In the Christian Century of April 17, "The First Reader" hailed the paragraph in the New England correspondence, "Youth Speaks Out in Meeting," as a dramatic example of the way in which Christian reunion is to come. The young men of Rowley have, indeed, started something. On April 21, Kenneth C. MacArthur, rural secretary of the Massachusetts federation, addressed the largest union service ever held by the Baptist and Congregational churches of that town. Both churches have appointed committees to confer regarding the possibility and method of union. Two other new mergers are being considered in the state. Fifty multi-denominational churches are already listed. The first thirty to report to a recent questionnaire have buildings valued at a total of $968,525, and invested funds of $448,158, giving a total property of $1,448,678, an average of $60,362. The average membership is over 200. Combinations are already upon a larger scale than is usually supposed. On April 21, the Federated Church of Ashland—Baptist, Congregational, and Methodist—the only church for 1,800 Protestants, celebrated its tenth anniversary. Not only were there greetings from the three denominations and neighboring churches, but the pastor, Rev. Lawrence H. Blackburn, read a letter of cordial congratulations from the resident priest, Rev. John J. Cronin, expressing esteem for his Protestant neighbors. From Connecticut comes news of negotiations between three churches whose total membership is 1,350. In a New Hampshire village, the Church of the New Jerusalem is sounding Baptists and Methodists regarding a similar proposition. Prof. E. B. Byington of Gordon college through graduates in Holland, had a request for printed information regarding federated churches. "The churches which are likely to work together are the State church, another Reformed church, Baptist, Lutheran, Old Catholics, and the Salvation Army."

EDWARD TALLMADGE ROOT.

Yachting in the Mediterranean

Wonderful summer cruise to Egypt, Palestine, Turkey, Greece. Camp by the Pyramids, boat on Galilee, railroad through the Lebanons, motor to Mycenae and Epidaurus. Splendid weather, delightful social life, inspiring lectures.

Send for folder

TEMPLE TOURS INCORPORATED

445-L-Park Square Bldg., Boston

PALESTINE

American University Seminar

June 26 to Aug. 17. $835 Complete

(Passport, visas, fee, tips included)

For information address: Dr. ARTHUR J. JACKSON, Director Department of Religion, American University, Washington, D. C.

EUROPE

Thirty-fifth European Tour

June 29 to September 2, 1929

England, Holland, Germany, Italy, Switzerland France, Belgium. $724 complete. Conducted by Dr. and Mrs. Allen. Tourist class. Fine hotels.

REV. RAY ALLEN, D. D.

54 Shepard Ave., Kenmore, Buffalo, N. Y.

Here are the poems of world brotherhood in one volume:

The New Patriotism

[Clark-Gillespie]

This anthology is built to help you in the preparation of Memorial Day, Flag Day, Independence Day Sermons. These poems will *illuminate* your message. [$2.00]

Christian Century Book Service
Chicago

THE STUDY BIBLE

JOHN STERLING, *Editor*

GENESIS: By E. Griffith-Jones and A. C. Welch.
PSALMS: By J. MacLean Watt and J. E. MacFadyen.
LUKE: By F. W. Norwood and F. R. Barry.
HEBREWS: By W. R. Inge and H. L. Goudge.
ST. MARK: By the Bishop of Liverpool and A. E. J. Rawlinson.
ROMANS: By the Bishop of Winchester and James Moffatt.

THE editor has assembled the great religious writers of the modern world; each volume has two distinguished contributors—one who writes a critical study of the book under discussion, another who points to its religious and inspirational value. The notes and comments on the text are drawn from the saints and scholars of all periods in the history of the church, so that each volume is both a commentary and symposium. *Each, Net, $1.25*

GOOD BOOKS ON

Science and Religion

The Nature of the World and Man
16 U. of C. Professors ($5)

Creation by Evolution
24 Scientists ($5)

Science, Religion and Reality
Balfour, Inge and 12 Scientists ($2.50)

Science and Religion
J. Arthur Thomson ($2)

Contributions of Science to Religion
Shailer Mathews, Editor ($3)

The Romance of Reality
Beverly Clarke ($2.25)

CHRISTIAN CENTURY BOOK SERVICE, 440 SOUTH DEARBORN STREET: CHICAGO

The Master

By Walter Russell Bowie

Says Charles W. Gilkey
in The Christian Century

"Dr. Bowie has faced squarely the results of a century of painstaking historical scholarship concentrated upon the life of Jesus."

"It is the rare combination of vivid imagination and religious insight with competent intelligence that gives the book its distinctive value."

"The pearl of great price in the book is the fresh and vivid awareness of God that glows from so many of its pages as the central and characteristic gift of Jesus to mankind."

[$2.50]

Christian Century Book Service
440 S. Dearborn St. :: Chicago

Have you read

REALITY

By B. H. STREETER

? ? ?

"The best book on religion written in the twentieth century."
[Bernard Iddings Bell, of St. Stephens College.]

"The most satisfying book of theology in a decade.
[William Pierson Merrill of Brick Presbyterian Church, New York.]

[$2.50

Also by Streeter:
MORAL ADVENTURE ($1.25)
THE FOUR GOSPELS ($3.50)

CHRISTIAN CENTURY BOOK SERVICE
440 South Dearborn Street :: CHICAGO

their supporting synods. The seminary would be located near Philadelphia.

Episcopalians to Have Summer Home

Bishop Kirkham G. Finlay announces the purchase of the Kanuga Lake property near Hendersonville, N. C., by the Episcopal church. This beauty spot of the mountain section of North Carolina will be used as the headquarters for the summer work of the church.

BRITISH TABLE TALK

(*Continued from page* 653)

frankly that while they could not approve of the manner of the speech, they sympathized with Mr. Snowden's case; and that speaker has been receiving many letters of sympathy from the other side in politics. It was most indiscreet and shocking in fact by all the standards of diplomacy; but there are not very many students of politics who in the four walls of their own homes, would not confess to a sympathy with the labor man who said on the housetops what others are saying in their studies or on the golf links. The settlement, which France has not yet endorsed, is not popular here. There is a widespread feeling that this country is having to pay more than its share; France is said to have no unemployment, we have still over a million out of work; France is in prosperity, while we are in the depths. Under such conditions, while few defend the indiscretion of Mr. Snowden, there is no likelihood that the nation will be carried away by a storm of indignation against him. And whatever Mr. Churchill propounds is always exposed first to the test of tactics. Men do not say, "Winston thinks this"; they say, rather, "What is he up to now?" and "What bearing has this upon the political career of Winston?"

* * *

Mr. Hoover's Lead

It is too early to measure the response of this country to the call of Mr. Hoover, sounded forth at Geneva by Mr. Gibson. The first signs are favorable. But old hands in such matters always prepare for the second thoughts of nations. There are still in all the nations the mandarin class—the admirals and generals—and the almost impalpable host of those who have some vested interest in things as they are. If only the children of light had the fighting qualities of the children of this world! But manifestly the approach from Mr. Hoover has done this: it has challenged the nations concerned to think out the problem of disarmament on the assumption that they are friends, and are not going to regard war as an instrument of policy. To approach disarmament with a peace-mind is in reality a new thing, though we have talked much about it. It should be added that Lord Cushenden's answer, though cautious, gives a distinct encouragement to those who look to America and Britain to take the lead.

* * *

And So Forth

The lighter side of life has been represented in a discussion in The Times marked by the wit and the mock seriousness which becomes it. It has dealt with the solemn question whether a razor should be stropped before or after the operation of shaving! . . . The fifth of the election addresses delivered through our radio was given by Mr. Baldwin and the last will be by Mr. Herbert Samuel. Only Mr. Lloyd George has scored much by this method. The prime minister is usually excellent but he seemed dull and spiritless before the microphone.

EDWARD SHILLITO.

BOOKS RECEIVED

Personality and the Social Group, E. W. Burgess, Editor. U. of C. Press, $3.00.
The Western Way, by F. J. Stimson. Scribners, $3.50.
The Teacher and the Book, by L. B. Phifer. Abingdon, 75 cents.
The Patriot, by T. A. Stubbins. Donohue.
The Bright Thread, by Cornelia G. LeBoutillier. Doubleday, Doran, $2.50.
The Unknown Soldier, by Coningsby Dawson. Doubleday, Doran, $1.00.
Instinct and Intelligence, by R. W. G. Hingston. Macmillan, $2.50.
Religion in an Age of Science, by Edwin A. Burtt. Stokes, $1.50.
The Master's Memorial, Samuel Blair, Editor. Cokesbury, $2.00.
The Mexican Agrarian Revolution, by Frank Tannenbaum. Macmillan, $2.50.
The Power That Wins, by R. W. Trine. Holds, $1.75.
Outlines of Biblical Criticism, by W. J. Foxell. Morehouse, $1.00.
88 Children's Sermons for All Occasions, by George Roberts. Revell, $1.75.
The Speaker's Bible: St. Mark, Vol. I. Blessing, $3.50.
The Book of Bette, by Eleanor Mercein. Harper, $2.50.

CHRISTIANCENTURYBOOKSERVICECHRISTIANCENTURYBOOKSERVICECHRI

Are you taking advantage of our

Participating Coupons?

Christian Century BOOK SERVICE

These are sent to you as a participator in the volume of our business. You pay the advertised price of each book, but you become the owner of Participating Coupons—with their own book buying power.

Send your order. You will receive coupons according to the size of your order. These coupons carry full explanations of this unique money-saving plan.

THE CHRISTIAN CENTURY BOOK SERVICE, 440 So. Dearborn Street, Chicago, Ill.

Please send { ☐ Check Enclosed / ☐ and Charge } the following books:

.....
.....
.....
My Name.....
Address.....

➤➤ We pay postage. We guarantee immediate shipments. ➤➤

Church Furniture
Globecraft Shops
Since 1876
Fine church furniture, moderately priced.
Tell us your needs. Before you buy—compare!
Globe Furniture Mfg. Co.
19 PARK PLACE NORTHVILLE, MICH.

Some of the New Spring Books

Our Recovery of Jesus: Walter E. Bundy

Dr. Bundy believes that, as a result of the doctrinal emphasis that has characterized much recent religious thinking, Christianity has lost much of its vitality. He calls for a return to a consideration of the personal religion of Jesus, his attitudes, mysticism, practical ethics, social vision. Thus only will Christianity regain its dynamic. "Dr. Bundy tries sympathetically and reverently to go back, beyond the Christology of the creeds, the ecclesiastical systems, the writings of Paul, John, and other interpreters, *to Jesus himself.*" (The Churchman) ($2.50)

While Peter Sleeps: E. Boyd Barrett

Discusses with frankness the need of reformation in the Catholic church. The author appraises critically the archaic tenets which he believes must give way before modern thought. Dr. Barrett was an active Jesuit and priest for twenty years; he is still a member of the Catholic church. Says Dr. W. E. Garrison, author of "Catholicism and the American mind:" "Dr. Barrett has written a book which is unique, so far as I know, in two particulars: it combines a thoroughness of information with a critical temper and an absence of animosity; and it brings to bear on the subject the training of a modern psychologist and psychoanalyst." ($3)

Beyond Agnosticism: Bernard Iddings Bell

Dr. Bell, warden of St. Stephen's college, fully recognizes the discoveries of science and the findings of modern philosophy, but he is not subservient to their dictums. He is writing for those who have not found satisfaction in them, for those who feel the need of a reconstruction of the individual religious experience; who would escape from the morass of current cynicism to a reasonable faith. He calls his book "A book for tired mechanists." ($2.00)

The Soul Comes Back: Joseph H. Coffin

A picture is drawn of the cosmos presented by modern science—physicist, biologist, psychologist—then upon this background is worked out the evolution of the average human individual, through common experiences and his natural thought development. "The temper of the book is admirable and fits it to be put into the hands of thoughtful people who are confused in their thinking." (Edgar S. Brightman). ($2.00)

Vision and Authority: John Oman

Joseph Fort Newton is enthusiastic about this new book, which is stirring England, for the reason that it deals with the facts of religious experience with mystical insight. "Clear-cut, striking, unforgettable," comments Dr. Newton. ($3)

The Riddle of Life: Neville S. Talbot

The author, who is the Bishop of Pretoria, has had his baptism of sorrow, and is thus fitted to deal with the problem of pain with sympathy, sincerity and insight. "A brave book which will help many," says the British Weekly. ($1)

With and Without Christ: Sadhu Sundar Singh

This famous convert to Christianity from Hinduism here gives the story of his life—and that of many others who have known the emptiness of the life without Christ and the satisfactions that come through following him. ($1.50)

The Hero in Thy Soul: Arthur J. Gossip

Those who have read Dr. Gossip's "From the Edge of the Crowd" will know what to expect in this new volume. A clarion call for courage and strength amid the difficulties of daily living. Simplicity, understanding, vitality, characterize the book. ($2.50)

Imperishable Dreams: Lynn Harold Hough

Dr. Hough, now of the American Church in Montreal, in these sermons sidesteps nothing of the "new," nor does he relinquish the "old." "At the great divide between the past and the future stands the Master, with all the treasures of ancient good and all the hope of the untried days in his hands. We will travel with high assurance as we follow Him." ($1.75)

Storing Up Triple Reserves: Roger Babson

How to escape from a hand-to-mouth existence—as to food, clothes, shelter. How to escape from half-and-half-alive existence, as to physical endurance. How to escape from an up-and-down existence, mentally, morally, spiritually. Practical and helpful advice. ($2.00)

Jesus of Nazareth: Charles Gore

Bishop Gore states that what he is trying to do in this volume is "to write in about 50,000 words an account of the life and teaching of Jesus to be read by a public which, whatever the divers beliefs of its component individuals may be, will be fairly agreed in demanding a critical history." ($1.00)

Christian Century BOOK SERVICE
440 South Dearborn Street
Chicago

Christian Century Readers submit more lists of

BOOKS THAT HAVE HELPED

1 On God
2 On Jesus
3 On the Bible
4 On Prayer
5 On Christianity and Other Religions
6 On the Church

CLARENCE BLEAKNEY,
Newark, N. J.

1 Idea of the Holy, Otto
2 Jesus of Nazareth, Klausner
3 Modern Use of the Bible, Fosdick
4 Life of Prayer in World of Science, Brown
5 This Believing World, Browne
6 Church of the Spirit, Peabody

PAUL N. ELBIN,
West Liberty, W. Va.

1 I Believe in God, Royden
2 Ethical Teaching of Jesus, Scott
3 Modern Use of the Bible, Fosdick
4 Life of Prayer in World of Science, Brown
5 Christ of the Indian Road, Jones
6 Catholicism and the American Mind, Garrison

HAROLD S. CAPRON,
Whitman, Mass.

1 What and Where Is God, Swain
2 The Hidden Years, Oxenham
3 Modern Use of the Bible, Fosdick
4. Prayer as a Force, Royden.
5 Christ of the Indian Road, Jones
6 The Church in the World, Inge

E. L. COUDRAY,
Meeker, Colo.

1 My Idea of God, Newton, Editor
2 Jesus Man of Genius, Murry
3 Modern Use of the Bible, Fosdick
4 Matthew's Gospel, Chap. VI
5 This Believing World, Browne
6 The Scandal of Christianity, Ainslie

GRANVILLE DUBOIS,
Thompsonville, Ill.

1 Religion of the Spirit, Tittle
2 Jesus of Nazareth, Barton
4 Psychology of Prayer, Stolz
5 Christ at the Round Table, Jones
6 Shoddy, Brummitt

W. A. MATSON,
Livingston, Cal.

1 The Christlike God, McConnell
2 Jesus and His Cause, Curry
3 Modern Use of the Bible, Fosdick
4 Methods of Private Religious Living, Wieman
5 Christ of the Indian Road

L. L. DUNNINGTON,
Duluth, Minn.

1 What and Where Is God, Swain
2 The Jesus of History, Glover
3 Unraveling the Book of Books, Trattner
4 Life of the Spirit and Life of Today, Underhill
5 Christ of the Round Table, Jones

We can supply any of these books

See Order Coupon on Opposite Page

We Pay Postage
We Carry Credit Accounts
We Give Participating Coupons
We Guarantee Prompt Shipment

New HARPER *Books*

LABELS AND LIBELS

By Dean W. R. Inge

A new book of thirty-one essays, religious, political, and social, by the "gloomy Dean," whom the NEW REPUBLIC terms "one of the ablest and wittiest writers of our time." The essays deal with questions both of the present and the possible future, and the book closes with two chapters of an autobiographical nature. $2.00

THE DILEMMA OF PROTESTANTISM

By William E. Hammond

The author writes of the Church, its fundamental problems and their solutions. "I have never seen so good an analysis in short compass of the present situation of Protestantism and of the factors which must be understood if we are to account for that situation." — DR. HAROLD E. B. SPEIGHT. $2.00

BEYOND AGNOSTICISM

(A Book for Tired Mechanists)

By Bernard Iddings Bell

The warden of St. Stephen's College has written this book for those who are disillusioned, who find purchasable pleasures unsatisfying, and who are searching for some reason for living which their materialistic education has never enabled them to discover. ($2.00)

Selected for May by the Religious Book Club

WITH AND WITHOUT CHRIST

By Sadhu Sundar Singh

The Sadhu who underwent privation and persecution "to experience the Living Presence of Christ and His saving power in the lives of men," tells besides his own story, of many others he has known who have lived with and without Christ. "He tells a remarkable, unaffected message with the fire of a prophet and the power of an apostle."—BASIL MATHEWS. $1.50

VOICES OF THE AGE

Edited by J. Presley Pound

A collection of characteristic sermons of fifteen men whom Mr. Pound has discovered are the prophets of our modern day. Dr. Fosdick, Dean Inge, Dr. Morrison and Reinhold Niebuhr are among the personages he selected as contributors after interviewing nearly two thousand ministers, educators and students. To be published early in June. Probable price $2.50.

PULPIT DRAMAS

By Phillips E. Osgood

The author of "Old Time Church Drama" and "The Sinner Beloved" completes his trilogy of dramatic books with this volume. Here is a practicable group of dramatized sermons which will find use in those pulpits seeking to enliven the presentation of their message. $1.75

VISION AND AUTHORITY

By John Oman

The book that is stirring England. Deals with the facts of religious experience with keen mystical insight. "There is a sermon outline in every chapter."—DR. C. WALLACE PETTY. $3.00

THE AUTHORITY OF THE BIBLE

By C. H. Dodd

This is the fourth volume to be published in the Library of Constructive Theology series. Authority and inspiration because of the very content of Biblical writings and race experiences which brought them forth. "Accurate, scholarly, religious."—PROFESSOR JAMES MOFFATT. $3.00

THE CHANGING FAMILY

By George Walter Fiske

Social and religious aspects of the modern family. "An excellent book, timely for parents. Dr. Fiske comes to grips with specific problems." — PROFESSOR W. C. BOWER. $2.25

ORDER FORM

Send to your bookseller or the publisher.

Gentlemen:

Please send the following books:

.....

.....

.....

.....

Name.....

Address.....

City.....

AFFIRMATIVE RELIGION, By W. E. Garrison
"Simply and adequately sets forth a reasonable Christian faith."—W. P. MERRILL. $2.00

THE LIFE AND WRITINGS OF JOHN BUNYAN, By Harold E. B. Speight
Selected for November by the Religious Book Club. $2.00

THE HUMANITY OF GOD, By John Wright Buckham
"A most suggestive and useful discussion from the point of view of preaching."—GERALD B. SMITH $2.50

OLD FAITH AND NEW KNOWLEDGE, By James H. Snowden
"Should have a reading as wide as it deserves."—W. O. THOMPSON $2.50

HARPER & BROTHERS

49 East 33rd Street New York City